

PROFESSOR RASMUS B. ANDERSON.

A BIOGRAPHICAL SKETCH.

A prominent representative in the warfare of Teutonism against Romanism is Professor Rasmus B. Anderson. He was born in Dane County, Wisconsin, January 12th, 1846, of Norwegian parents, his father having been leader of the first large company of emigrants that came from Norway to America.

After completing the common school course, he was sent to an Iowa college to prepare for the ministry, for which his talents were considered peculiarly adapted. But his independent nature revolted against the trammels he found here, and finally, casting them off, he educated himself after his own ideal. He had early commenced digging among the records of the pure thought of our Teutonic ancestors, and finding therein wholesome food for mind and heart, he resolved to consecrate his life to rendering practically available to the Present these treasures of the Past.

From 1866 to 1869, he taught as professor in Albion Academy. In 1875, he was elected Professor of the Scandinavian Languages, and Librarian in the University of Wisconsin, at Madison, where he had been instructor six years, and had once been a student. The "Mimer's Library" of this institution, the best selected Scandinavian library in the United States, now numbering over one thousand volumes, was founded through his agency, in 1868. Later, he induced Ole Bull to give a concert for its benefit, and expended the sum thus obtained, besides gaining valuable contributions from distinguished scholars, when in Norway in 1872 with the great violinist, with whom he also visited Europe in 1873. In 1875 he was made honorary member of the Icelandic Literary Society. He was appointed delegate to the *Congrès International des Américanistes* that assembled at Luxembourg, September, 1877, but professional duties prevented his attendance.

Prof. Anderson is author of two Norse books, the "Julegave" or "Yule Gift," and "Den Norske Maalsag," an account of the movement to restore a national language in Norway, and of four English books: 1. "The Hand-book for Charcoal Burners," a translation from the Swedish, published by John Wiley & Son, New York, with twenty-three wood engravings; 2. "America Not Discovered by Columbus," a historical sketch of the Norsemen's discovery of America in the 10th century, containing a very logical statement of facts; 3. "Norse Mythology; or the Religion of our Forefathers," embracing a lucid interpretation of the myths of the Eddas; 4. "Viking Tales of the North, a translation of the Sagas of Thorstein, Viking's Son, and Fridthjof the Bold, with scholarly explanatory notes on these and on Tegner's poem of Fridthjof. The last three were issued by S. C. Griggs & Co., of Chicago, have circulated largely, have been favorably reviewed in leading periodicals of Europe and America, and

quoted in more than thirty books. The author has also published a number of pamphlets in Norse and in English, has written a vast amount for Scandinavian papers in America and the Scandinavian countries, has translated poetry, and writes frequently for such journals as the *New York Nation*, the *London Academy*, and the *Lapok*, an interesting journal of Comparative Literature, published in Kolosvar, Hungary. He has charge of the Scandinavian Department of McClintock & Strong's Cyclopædia, of Kiddle & Schem's Educational Cyclopædia, and has contributed to Johnson's Cyclopædia.

Both as writer and lecturer his style is clear and comprehensive, and his earnest exposition of the truths in which he believes carries with it conviction. He has exerted his influence to make of his Norse friends good Teutonic American citizens, zealously advocating their support of the public schools. He has lectured extensively in the west, and last winter he gave by invitation before audiences of 1500 people at the Peabody Institute, in Baltimore, four lectures on Norse Mythology, the Niblung Story, etc., which may be ranked among his most brilliant efforts, and which won for him a warm reception from cultivated citizens.

Circumstances have brought the professor into contact with many well-known writers, and he corresponds with Max Müller, W. D. Whitney, Konrad Maurer, Longfellow, Lord Dufferin, B. Björnson, Jonas Lie, etc. He is now engaged in preparing a volume of Norse folk-lore for publication in English this fall, and expects soon to have ready for the press a translation with full elucidations of those wonderful Holy Books of the North, the Eddas. As a man, he is frank, honest-hearted and loyal, and in his present home in Madison, where he is surrounded by his gifted young wife and three bright children, may be found the hospitality belonging to those in whose veins flow genuine Teutonic-American-Western heart-blood.

THE YEAR BOOK OF EDUCATION FOR 1878. Edited by Henry Kiddle and Alexander Schem.

The primary object of the Year Book of Education is stated to be to supply "a supplement to the Cyclopædia of Education, issued last year." One half of the volume is devoted chiefly to articles containing the latest information in regard to schools and systems of education all over the world. These are arranged in cyclopædic form, and are sub-divided under the heads of a general statement; normal, secondary, superior, professional, scientific and special instruction; and special statistics, which have been prepared in the most compact form possible.

Following this part of the volume are the statistical tables; lists of educational publications; lists of educational institutions in the States, the Dominion and the Provinces; a classified list of the leading publications of the world on education and general philology; and, by no means least, very carefully arranged indexes.

The work is excellent throughout, and we are glad to know that Mr. Steiger proposes to issue it annually. It is in many ways calculated to be not only valuable but exceedingly convenient for reference. So far as we have been able to verify portions of it we have found it accurate, and can heartily commend it.—*E. Steiger, New York.* Price \$2.00.

THE PRIVATE LIBRARIES OF PHILADELPHIA.

SEVENTH PAPER.

It is safe to say that the Library of Mr. HENRY C. LEA is, in its specialties, without an equal in this city, if, indeed, its equal can be found in the country. While not in the slightest degree possessing any indications of *bibliomania*, and not at all to be considered a "book-collector" in the generally accepted sense of the term, Mr. Lea has pursued lines of study and investigation that have caused him to become the possessor of many rare and valuable books.

The appearance of the library rooms indicate to some extent the ideas of the owner. They are large, high, airy, but no space is lost in ornamentation, although upon the walls hang paintings that would delight the eye of a *connaisseur*, and on the floor are portfolios containing a small but choice collection of prints, giving a fair representation of the history and development of engraving. A choice *niello*, attributed to Finiguerra, shows the source whence the art arose in the craft of the jeweller. Then comes Albert Durer, with examples both on wood and copper, and his rival, Marc Antonio, with the series of his piracies from Durer's Virgin. Following these are Hans Sebald Behan, Lucas van Leiden, Martin Rota, the Master of the Die, Eneas Vico, Aldegraver, Podesta, Tempesta, Carponi and specimens of the painters whose skill with the etching-needle was not inferior to their art with the brush—Guido Reni, Carlo Maratti, Agost. Caracci, Salvator Rosa, Van Dyck, Rembrandt, Ruysdael, Berghen, Van Ostade, Paul Potter, Coppel and Spagnuololetto. Goltzius is well represented, as well as Visscher, De Jode, Vorstermann, von Bolswert, Callot and Dietricy. Then come the wonderful French portraitists, Nanteuil, Edelinck, Drevet, Daullé, Le Bas, Tardieu and Andran, the strange mannerism of Mellan, and the equally curious effects produced with straight lines by Pitteri. Claessens is here with his transparent shades, Wille with his bold but somewhat stiff lining, Frey and Schmidt unsurpassed since the time of Rembrandt, and De Bossieu, whose etching has all the force of the needle, with the softness of lithograph. Of the English school we find only Woolidge, Sharp and Strange; but Italy is better represented with Volpato, Bettelini, Fontana, Garavaglia, Anderloni, Jesi, Morghen, Longhi and Toschi. Steinla and Mandel represent recent German art, while the present French school of etching is seen in choice examples of Jacque, Flameng, Rajou and Le Rat.

The room in which Mr. Lea passes his hours of study is plain in its general appearance. One end opens through large windows, upon a large and pleasant garden at the south, surrounded by walls draped with climbing plants, and near these windows stand the library table, in a position to allow the light to fall upon the left side of the writer. Opposite, the folding doors open into another room, in which the cases fill but about half the walls. In the first room the cases occupy every space except where the wall is broken by the chimney, windows and doors. In both these apartments the cases are made of walnut, Gothic in style, reaching nearly to the lofty ceiling and deep enough to accommodate large folios below and two ranges of octavos above, thus giving space for many more volumes than would at first appear. In addition to these, many books are located in the second story of the hall, and others in various

portions of the house. Mr. Lea has never troubled himself to take the census of his collection, but it probably numbers between 10,000 and 15,000 volumes.

In his earlier reading, Mr. Lea became interested in the poetry of the different nations, and following this branch of literature to a considerable extent procured leading works in many languages, especially those of English authors. Of these, gathering from time to time such as he could, he finally secured the works of nearly all the older English writers in verse, many of the volumes being seldom now to be obtained.

There is here the material out of which a tolerably complete history of European poetry could be compiled, beginning with all the Greek and Latin writers, not only those usually read, but those comparatively little studied down to Claudian, Ausonius, Nonnius, the Greek Anthology, Burmann's collection of Latin Epigrams, the Christian hymns and somewhat dreary poetical polemics of Prudentius, and the curious forgeries which pass under the name of the Sibyls, the genesis of which has only of late years been understood. Passing on through Florus, Diaconus, Abbo, Guntherus Ligurinus, Gulielmus Brito and others who threw history and theology into formless verse, we come to the curious development of rhyming Latin verse, represented by Croke's Rhyming Latin Verse, Wright's edition of Walter de Mapes, Edelestand Dumeril's "Poesies Populaires Latines du Moyen Age," and other collections, which conduct us to the extravagances of the Macaronic writers, Merlinus Coccaius, Antonio de Arena, etc., and the no less extravagant centos of the Capilupi. The modern Latin poets are also well represented; Marullus, Angerianus, Palingenius, Sannazarius, Secundus, Buchanan, Grotius, Owen, etc., down to Vinny Bourne, in the charming Cambridge edition of 1838. In the vernaculars, commencing with France, we have Benoit's *Chronique des Ducs de Normandie*, in three stout quartos and continuing down through *Chansons de Geste*, collections of *Troubadour* and *Trouvere* poetry and miracle plays, we come to Godefroi de Paris, Marie de France, Clotilde de Surville, Charles duc d'Orléans and the unlucky Francois Villon, whom Swinburne is endeavoring to rehabilitate. Then come Marot, Ronsard and the poets of the Pleiade, followed by Regnier and Malherbe, after whom we reach the poets and dramatists of the Augustan age and the Regency, all well represented in good editions, beyond whom it is hardly worth our while to go. In Italian, of course we look for Dante and Petrarch, Pulci, Boiardo, Ariosto, Tasso, (both Bernardo and Torquato) and Tassoni, till we reach the *Adone* of the Cavaliere Marino, a poem which took Europe by storm, and is now completely forgotten—Chiabrera, Alfieri, Goldoni, Metastasio, and a few of the more modern poets, while the very curious collection of Pitre, "*Biblioteca delle Tradizioni Popolari della Sicilia*," in seven volumes, Palermo, 1871-5 is interesting not only from a literary and linguistic point of view, but also from its illustrations of folk-lore.

The English poetry may be said to start with Beowulf, which is present in Thorpe's edition of text and translation. Several years of the Early English Text Society's Publications may be mentioned next, with Piers Plowman, Chaucer, Lydgate, Skelton, Gowen and the Earl of Surrey; Marriott's English Miracle Plays and Mysteries, Basel, 1838; Chalmers's Poems of the Scottish Kings; Ellis' Specimens of the Early English

Poets and Metrical Romances, five volumes in all, 1801-1805; Robson's Early English Metrical Romances and Halliwell's Thornton Romances, Dodsley's Old Plays, in Collier's twelve volume edition of 1825; Sir David Lyndsay's Poems, Belfast, 1714; Dyce's Middleton in five volumes; Spencer in the handsome five volume Boston Edition; Shakespeare in various editions, including Staunton's fac-simile of the first folio; Ben. Johnson, Beaumont and Fletcher and the other volumes of Moxon's Dramatists; Bishop Hall's Satires; Donne's Poems, edition of 1639; Samuel Daniel; Milton; Elton's edition of Habington's Castara; Sir John Davies; Glaphorne; Suckling, 1658; Drummond of Hawthornden, 1695; Quarles's Divine Fancies, 1652, and a modern edition of his Emblems with the quaint illustrations; Nicholas's Edition of Davison's Poetical Rhapsody; Giles and Phineas Fletcher; Poems on Affairs of State, three volumes, 1659-1704; Denham, 1684; Ayres, 1687; Nahum Tate, 1685; Tom Killegrew's Plays, folio, 1664; Poems on Several Occasions, 1673; Flatman, 1686; Cleveland, 1687; Cowley, folio edition of 1693; Rochester, 1691; Congreve's Poems, edition of 1752; Dryden's Dramatic Works, six volumes, 1735; Mrs. Katherine Phillips, "the matchless Orinda," 1710; Blackmore, 1712; Collection of Poems by noble authors, 1716; D'Urfey's Operas, 1721; Landdowne, 1721; Matt. Prior, 1761; Harry Carey, 1729; Cooper's Muses Library, 1738; Lillo's Dramatic Works, edition of 1810; Richard Savage, 1777; Mason, 1774; Churchill, 1791; Young, 1783; Thomson; Shenstone, 1793; Sir Charles Hanbury Williams's not very decent verse, exhumed in 1825 and issued in three volumes; the editio princeps (1777) of Chatterton's Rowley and Chatterton's Miscellanies, 1778; Ireland's Shakespearian Forgeries, 1799, with Malone's Vindication, 1796 several later volumes of poems by Ireland, and some curious unpublished MSS. of his; Dodsley's and Pearce's Collections, in ten volumes, 1782-3; Thomson, Sheffield, Warton, Allan Ramsay, Pomfret, Parnall, Yalden, M'Neil, Fannahill, Burns, Cowper; Bowley's Sonnets, 1798; John Williams, or "Anthony Pasquin" (1789) enbalm'd to posterity by Gifford's savage satire, and the consequent libel suit; The Rolliad, 1796 and the Poetry of the Anti-Jacobin, 1801; Bloomfield, 1803; Wordsworth's Lyrical Ballads, 1802; Strangford's Camoens, 1808; Coleridge, Byron, Moore, Rogers, Shelley, Keats, Rogers and Southey; Falconer, 1811; Peter Pindar, 1811; H. Kirke White, 1815; The Paradise of Coquettes, 1814; Mrs. Tighe's Psyche, 1816; Smith's Rejected Addresses and Warreniana (1824); Poems by two Brothers, 1827 one of whom was Alfred Tennyson, and the other, with rare fraternal affection, broke the strings of his lyre that he might not interfere with the future laureate; Hood's first volume of Poems, published also in 1827; and to end with an anti climax, Coventry Patmore's editio princeps of 1844. As Mr. Lea abandoned the collection of poetry more than thirty years ago, later poets are conspicuous by their absence. English and Scotch Ballads, however, are tolerably well represented. Percy's Reliques are here, both in the Bishop's *rifacimento* and in the complete edition by Hales and Furnivall; Scott's Minstrelsy of the Border; Ritson's Caledonian Muse (1821) and the Robin Hood of the same pugnacious collector; Cromek's Remains of Nithsdale and Galloway Song (1810); Scottish Songs, ancient and modern, two volumes, 1791, which opens with the Hardy

knute that so long deceived the critics; Gilchrist's Scottish Ballads, two volumes, 1815; Motherwell's Minstrelsy, ancient and modern; Hall's British Ballads; Chambers's Miscellany of Popular Scottish Songs; to which we may add, from the sister isle, Duffy's Ballad Poetry of Ireland, and to complete the conspectus of popular verse, Halliwell's Nursery Rhymes of England and Bellenden's Ker's crazy or inspired Archeology of Popular Phrases and Nursery Rhymes. Some older issues of the American press are also perhaps worth noting, such as Col. Humphrey's Works, New York, 1790; Trumbull's McFingal, New York, 1795; Clifton's Poems, New York, 1800; Dabney's Poems, Richmond, 1812; Eastburn's Yamoyden, 1820; Hillhouse's Hadad, 1825; N. P. Willis' first verses, published in 1831; Osborn's Vision of Rubeta, 1838; Pierpont's Poems, 1840, etc.

To anyone who desires to trace the development of civilization, the popular and satirical literature of successive ages is of exceeding interest. Petronius Arbiter and Lucian and Apuleius give us a better insight into the morals and manners of the Empire than Tacitus or Suetonius. All these are in Mr. Lea's library; and after a lapse of a thousand years or more, during which popular literature consisted of poetry such as we have noted above, or of pious romances like the *Gesta Romanorum*, present here in the folio edition of 1482, the *Legenda Aurea* (folio 1480), or the marvellous stories of *Cæsius* of Heisterbach, (2 vols. 1851), and Gervais of Tilbury, (published by Leibnitz, 1707), we begin again with the *Decamerone*, which is here in the charming London edition of 1757, with numerous plates. *Bandello* follows in the edition of 1740, 3 vols. quarto; the *Poggiana* and other similar curiosities are to be found in the great collection of *Ana*, in 9 vols. Amsterdam, 1789-91. In France, we may commence with the *Petit Jehan de Sanctre* and the *Knight of Latour Landry*, followed by the *Gestes du Chev. Bayard* of Symphorien Champier, as well as the better known *Loyal Serviteur*. With the Reformation we open upon Erasmus's *Colloquia* and *Encomium Morie* and the matchless *Epistolæ Obscurorum Virorum*. Then comes the prince of satirists, Rabelais, who is here both in the original and in the marvelous translation of Peter Anthony Motteux, together with his letters, (1710). Henri Estienne is represented by the "*Discours Merveilleux*" and the "*Apologie pour Herodote*." Montaigne of course is present, and *Bonaventure des Periers*, with both his *Contes* and his *Cymbalum Mundi*, Beroalde de Verville with his *Moyen de Parvenir*, Noel du Fail with his *Contes et Discours d'Eutrapel*; there is a quaint old copy of the celebrated *Maheustre et Manant*, bearing date 1594, and of the Baron de Fæneste, of the stern Agrippa d'Aubigne, printed in 1630. The *Satyræ Menippæe* is present in a modern edition; but the *Scènes* of Guillaume Boucher is of 1615, and the *Bigarrures* of the *Seigneur des Accords* is of 1628, and the *Argenis* of Barclay is of 1659; *Les Amours du Grand Alcandre* is of 1663; *Le Grand Alcandre* frustré, 1719; *Pasquin Politique*, 1690. We could proceed with *Le Sage*, in the twelve volume octavo edition of 1821, and *Marivaux* in the ten volume edition of 1825, down to modern popular writers, but the list would be too long.

Mr. Lea has never pretended to make a study of metaphysics, but in tracing the development of human thought and opinion, the leading representatives of every school became necessary. Thus we here have Plato in the edi-

tion of Astius, 11 vols., 8vo. Leipzig, 1819-32 and Aristotle in Didot's edition. Cicero is indispensable, and we find him in the edition of Olivet, in nine quartos, 1758. Diogenes Laertius, too, and Plutarch in Didot's five volumes, Epictetus, Marcus Aurelius, the Opuscula Moralia of Orelli, and some of the leading Neo-Platonists. With them philosophy ceases till we reach the schoolmen, beginning with Jo. Scotus Erigena in the 9th century and proceeding with Abelard, both of whom are present in the editions of the Abbé Migne as well as Petrus Lombardus who represents the orthodoxy that developed into Thomas Aquinas, whose Summa is here (8 vols. 8vo. Luxemburg, 1868), his writings against William of St. Amour (2 vols. 8vo. Rome, 1773), and a collection of his opuscula beautifully printed in gothic letter, Venice, 1497. Some of the works of Raymond Lully, which escaped the crusade preached against them by the Thomists, complete the mediæval period, and with the revival of letters we have Giordano Bruno, Porta, Jerome Cardan, Bacon's complete works, Descartes, Spinoza, Hobbes, (ed. 1669,) Locke, (folio 1690) with a few of the more modern writers.

We are as yet only on the threshold of the collection, which is substantially a working library, and not, as might be supposed from the above, the amusement of dilettanteism. But we have already occupied the space at our disposal and must postpone until our October number an investigation into the wealth of its historical resources.

NOTICEABLE ARTICLES IN THE MAGAZINES.

SEPTEMBER 1878.

- Harper's Magazine.* Sheen, the Beautiful. Reformed Wiesbaden. The Foreclosure of the Mortgage. An English Bride in Roumania.
- Atlantic Monthly.* The Vision of Echard. (John Greenleaf Whittier.) American Finances from 1789 to 1835. (John Watts Kearny.) The Silent Melody. (Oliver Wendell Holmes.) Americanisms. (Richard Grant White.) Pope's Virginia Campaign, and Porter's part in it. (Francis J. Lippitt.)
- Scribner's Monthly.* Hunting the Mule-Deer in Colorado. (J. H. Mills.) A Spool of Thread. (Charles H. Clark.) Miss Edith makes it pleasant for Brother Jack. (Bret Harte.)
- Appleton's Journal.* The New York Post-Office (Leander P. Richardson.) In Paraguay.
- Lippincott's Magazine.* His Great Deed. (Rebecca Harding Davis.) C. G.; or, Lilly's Earrings. (Sherwood Bonner.)
- Catholic World.* His Irish Cousins.
- Littell's Living Age.* (August.) Cheap Literature for Village Children. How Three Princesses Purchased a Palace. Among the Burmese. The Story of a Letter. (Julia Kavanagh.) The Sarcophagi in Italy. Letters of Coleridge, Southey and Lamb to Matilda Betham. The English Woman at School.
- Eclectic Magazine.* "The Mystery of Edwin Drood." (Thomas Foster.) Freemasonry: Its History and Aims. (Edward F. Willoughby) Johnson without Boswell. (William Cyples.) What the Sun is Made of. (J. Norman Lockyer.) The Earth's Place in Nature. (J. Norman Lockyer.)
- National Repository.* Stoke Pogis, with scenes in and around the country church yard, the subject of Gray's Elegy. Bulgaria and its People. (W. H. Larabee.) Little Nell in Dickens's "Old Curiosity Shop." (Daniel Wise.)
- Potter's American Monthly.* The Last Days of Hans Christian Andersen. (D. G. Hubbard.) English Bible Translations. (James Grant Wilson.)
- Sunday Afternoon.* The Testimony of the Spirit. (George P. Fisher.) Embalmed. (Susan Coolidge.)
- Journal of Speculative Philosophy.* (July.) Brute and Human Intellect. (Wm. James.)
- Magazine of American History.* An Old Kinderhook Mansion. (Henry C. Van Schaack.)
- Phrenological Journal.* Jean L. E. Meissoner.

GERMAN PERIODICAL LITERATURE

PREPARED BY REV. B. PICK, Ph. D.

I. THEOLOGY.

(Continued from July.)

A. CATHOLIC.

Archiv fuer Katholisches Kirchenrecht (Mainz)

1. Kohn de cooperatoribus. 2. Hergenrother; ueber den kirchenrechtlichen Begriff der Nomination Hoch die kirchliche Qualification der *spuri*: 3. Wagner: das Begrabnisrecht der Regularen.

Der Katholik (Mainz)—January:—Die Idee des Katholicismus im alten Testament—Stoeckl das moderne atheistische u. das christliche Rechtsprincip—Die roemischen Katakomben u. die Methode ihrer Veranlagung durch die Fossoren—Falk: die Verehrung der heiligen Anna im XV. Jahrhundert—die Mission von Zanguebar—Guttler und Hummelauer ueber den biblischen Schoepfungsbericht.

February: Stoeckl: Atheist u. christl. Rechtsprincip. die Idee des Katholicismus, etc. Thimus: ueber die harmonische Symbolik des alterthums.

March: Bischof Krementz, das Koenigthum Christi. Chrestos bei Sueton.

April: das theokratische u. uebernaturliche Princip in den heil-Schriften des Alten Test. u. die Profanwissenschaften—Haffner: Lessing u. die lutherische Theologie des 18. Jahdts. Des Name "Christ." Albra v. Brandenburg u. die Reformation in Halle. Card. Pecci ueber die Kirche u. das 19. Jahrdt. Schuetz: ueber die menschliche Willensfreiheit.

May: die Zahl der philosoph. Disciplinen u. ihre organische Gliederung. Rohling: ueber den Thomismus. Haffner: Lessing u. die luth. Kirche.

Zeitschrift fuer Kathol Theologie. II Stenstrup, zum Begriff der Hypostase, Jaeger: das Eindringen des modernen Kirchenfeindlichen Zeitgeistes in Oesterreich unter Karl VI. u. Maria Theresia. Limbourg: zur Charakterisirung der modernen Kantstroemung. Bickell: die Gedichte deic heil. Ephraem gegen Julian den Apostaten. III. Ludwigs: zur Frage ueber das Moral-System. Wieser: Beweis fuer die Existenz 3. Gottes aus der Unmoeglichkeit eines anfangslosen Daseins der Welt. Jaeger: das Eindringen des modernen Kirchenfeindlichen Geistes, etc. Graisa: die literarische Bewegung in der Galilei-Frage. Grisar: Bedarf die Hippolytus Frage einer Revision.

Quartalschrift Theologische. II.; Schoenfelder: aus und ueber Aphraates. Hefele: das Dekret ueber die Papstwahl von Nikolaus I. im Jahre 1059. Himpel: ueber Iesaia cap. 40-66.

B. JEWISH. (op. July Number.)

Monatsschrift fuer Geschichte n. Wissenschaft des Judenthums (Breslan) *June*: Graetz: Astoroth Karnaim u. Bostra. Gross: zur Geschichte der Juden in Arles. Weidemann: Beitrage zur Geschichte der Juden in Wien, Guedemann: der Epilog zum Aruch.

July: Graetz: der hundertste Psalm. Guttman: die Religionsphilosophie der Abraham ibn Daud, etc. Perles: Eine hebraeische Handschrift der Fuerstlich Oettingen Wallersteinischen Bibliothek Wiedmann: Beitrage zur Geschichte der Juden in Wien.

Juedisches Literaturblatt (Magdeburg) *January*: Placzek: die Agada u. der Darwinismus, Harkavy: Handschriften aus Petersburg II.—P. Bloch: Glauben u. Wissen Saadia's religionsphilosophisches Buch.—S. Bloch: Nachtraege zur Kritik des Buches Esther;—Lowesohn: Noch einige Anmerkungee zu Levita's Tishbi.

February: Placzek: die Agada, etc.—P. Bloch:

Glauben u. Wissen—S. Bloch: Nachtraege zur Kritik.—Grunebaum: die drei Jacobus—Harkavy: Handschriftliches aus Petersburg.

March: P. Bloch: Glauben u. Wissen—S. Bloch: Nachtraege etc.—Placzek: die Agada, etc. Harkavy. Handschriftliches aus Petersburg—Duschak יוסף בן יוסף Kohn: die hebr. Handschriften des ungarischen Nationalmuseums in Budapest.—Treitel: das Wortspiel in der Proverbien

April: Appel: Ueber Samaritaner—Kohn, hebr. Handschriften etc.—Treitel: dar Wortspiel etc.—S. Bloch: Nachtraege zur Kritik—Placzek: die Agada etc.—Wiener: das juedische Gemeindehaus im Mittclatter—Hochstaedter: ueber die dreimalige Kedisha etc.—Kaufman: Vom original des Emunoth we-Deoth.—

May: Appel: Ueber Samaritaner—P. Bloch: Glauben u. Wissen—Wolf: die juedischen Volksschulen in Boehmen im Jahre 1783;—Rothschidt: Notizen—Zurkermandel: Erhaltene Trummer eines dritten Toseftacodex;—S. Bloch: Cinige Talmudische Termini.

June: Placzek: die Agada, etc.—S. Bloch: einige Talmudsche Termini.

C. PROTESTANT.

Jahrbuecher fuer protest. Theologie, III. Lipsius: Dogmatische Beitrage (3)—Puenjyer: de: englische Positivist Herbert Spencer—Katzner der moralische Gottesbeweis nach Kant u. Herbart—Holtzmann u. Weiss: zur synoptischen Frage—

Zeitschrift fuer wissenschaftliche Theologie, III. Hilgenfeld: Hegesippus u. die Apostelgeschichte Gerbhardt: die Ascensio Jesu als Heiligenlegende—Holtzmann: die Entwicklung des Religionsbegriffs in der Schule Hegels.

Jahrbuecher fuer. deutsche Theologie, II. Knapp: 1- Petri 3, 17 ff. u. die Hollenfahrt Jesu Christi—Wagenmann: Porphyrius u. die Fragmente eines Ungenannten in der athenischen Makariushandschrift—Weber: Luther's Streitschrift de servo arbitrio—Dorner: zum anderken an Dr. Ehrenfeuchter—Schmidt: zur Theodicee.—

PHILOLOGY.

Csacical, Oriental, Comparative and Modern.

Zeitschrift fuer deutsche Philologie (Halle): I.—Lasson: zum Text des meiser Eckhart—Holder: zwei Predigten des lesemeisters Hugo von bonstanz—Meyer: zur Lehre von der deutschen adjectivflexion—Erdmann: Gothisch ei und althochdeutsch *thaz*—Liebrecht: ein sicilisches Volkslied—Frischbier: die Pflanzenwelt in Volksrathseln aus der Provinz Preussen—Regel: Mittel: hochdeutsch *liern*, *liern*—Zingerle: zur Spruchdichtung des 15. Jahrhunderts—Schaecl: *der heber gat in litum*—Woeste: Beitrage aus dem Niederdeutschen—II. Luca: der Fraum der Herzeloide im Parzival—Bech Zeiozer Glossen—Wackernell: zu den Quellen von Schiller's Tell—Zingerle: Bruchstueck des Williram—Mueller: zum Waltharius—Bossler: Ortsnamen im Elsass—Reifferscheid: die grosse Tageweise Peter's von Arberg—Appelt: zu des Landgrafen Ludwig Kreutzfahrte—Gerss: Bruchstueck Leines nieder-rheinischen Lehrgedichtes des 13. Jahrhunderts Frischbier: Schlemmerlieder aus Kaspar Stein's Peregrinus—Woeste: Niederdeutsches—

Zeitschrift der deutschen Morgenlaendischen Gesellschaft. (Leipzig) I. Sprenger: die Schulaeher u. de Scholastik der muslim. Philippi: das Zahlwort Zwei im Semitischen. Goldschmidt: Praktica. Weidemann: Geschichte der 18. egyptischen Dynastie bis zum Tode Tutimes III. Gabelentz: Proben aus victor von Strauss Schiking Uebersetzung mit Text und Analyse. Halvey: Le dechiffrement des inscriptions du Sufa. Hommel: die neuern Resultate der sumerischen Forschung. Schlottmann zur semitischen Epigraphik. Noeldeke Christlich palastinensische Inschriften. Mordmann: eintneuer himjarischer Fund. The same: einige Bemerkungen zu Herrn Mueller's. Himmjarischen ud Stien.

II. Fleischer: zu Rueckerts Gramatik, Poetik und Rhetorik der Perser. Decke: ueber den Ursprung der altpersischen Keilschrift. Holtzmann, Iedra nach den Vorstellungen der Mababharata, Goldziher, ueber muhammedanische Polemik gegen ahl al-kitab. Himly: eine muenze von der malaiischen Halbinsel.

THE PRIVATE LIBRARIES OF
PHILADELPHIA.SEVENTH PAPER. CONTINUED.
LIBRARY OF MR. HENRY C. LEA.

To the working student there can be no books more useful than dictionaries—not encyclopædias, which serve to give to the superficial reader the superficial knowledge that he seeks, but dictionaries that serve as aids and guides to further research. The only encyclopedia in Mr. Lea's library is the *Encyclopédie des Gens du Monde*, but the dictionaries are numerous. In languages, for instance, besides the working lexicons for ready reference in Hebrew, Greek, Latin, French, Italian, Spanish, Portuguese, German, Dutch, Danish, English, Anglo-Saxon, Irish and Polyglots, we see in French, the first French and English Dictionary ever compiled, that of Randle Cotgrave, folio, London, 1611, of great interest for the study of both the languages at that period. Then there is the "Great French and English Dictionary" of Guy Miegé, folio, London, 1687, and Richelet's "Dictionnaire de la Langue Française, Ancienne et Moderne" in three folios, Lyon, 1759, in which the biting humor of the author, as displayed in his illustrative examples, brought upon him a caning from the Prince de Condé and endless quarrels. In Hebrew there is the monumental work of Buxtorf, the *Lexicon Chaldaicum et Talmudicum*, a large folio of 1640. In Greek there is Suidas, the edition of 1619 in two large folios, and Porson's edition of Photius, 2 vols., 8vo. 1822, besides Damm's *Homeric Lexicon*, 4to, 1765. In Latin there is the *Festus* contained in Lindemann's *Corpus Grammaticorum*, Latinorum, 3 vols. 4to. Leipzig, 1831-33, the *Calpinus*, Basle, 1551, from whose name, for centuries, a dictionary was known as a *Calpin*; there is the first Latin Dictionary in a modern language, being Robert Stephen's Latin-French, French-Latin *Lexicon*, folio, Paris, 1539 and 1544, and finally Stephens' great *Thesaurus Lingue Latine*, in four folios, Basle, 1740. For mediæval Latin, we have Spelman's *Glossary*, folio, 1687, and Ducange's immortal work, in Didot's edition, forming seven large quartos. In Spanish there is the *Dictionaris de la Academia*, in two volumes; while for the Romance tongues we see Raynouard's great *Lexique Roman*, in six octavos, Paris 1844; *Fred. Diez' Anciens Glossaires Romains*, 1870; *Honnorat, Dictionnaire Provençal-Français*, 3 vols. 4to, Digne, 1846; *Couzinié, Dictionnaire de la Langue Romano-Castraise*, 1 vol. Castres, 1850. Proceeding northward in France, we come to Jaubert's *Glossaire du Centre de la France*, 2 vols., 8vo. 1856; *Le Gonidec, Dictionnaire Française-Breton et Breton-Française*, 2 vols. 4to. S. Brieuc, 1847 and 1850; and *Vermesse, Dictionnaire du Patois Wallon, Doai*, 1867. For old French, there is *Roquefort's Glossaire*, 3 vols. Paris, 1808-20, which leaves much to be desired; and it is to be hoped that the design of publishing the immense materials left by La Curne de Sainte Palaye, will be carried into effect, without depriving that most laborious scholar of the credit due to him, as Millot sought to do with his *Histoire Littéraire des Troubadours* (3 vols., 1774). Perhaps we may include here the curious "Philologie comparée de l'Argot" of Francisque Michel (1 tom, 8vo. Paris, 1856) and class with it Capta n Grose's "Classical Dictionary of the Vulgar Tongue" (London, 1796) and Pickering's *Vocabulary of Americanisms* (Boston, 1816). But besides linguistic Lexicons, there are Dictionaries on every subject which aid the stu-

dent at every turn. It requires one to have been brought up on Lemprière to appreciate the advantage which the modern student has in such Dictionaries as William Smith's—the *Ancient Biography and Mythology* in 3 vols. and the *Antiquities* in 1 vol, to which we must add that of the Bible in 3 vols. Then there is D'Herbelot's *Bibliothèque Orientale* (folio, Maestricht, 1776), which is a mine of oriental wealth, not to be worked without scrutiny; and *Le Bas, Dictionnaire Encyclopédique de l'Histoire de la France*, in 15 vols., of which three are plates, Paris, 1840-5; *Chéruel, Dictionnaire Historique des Institutions, Mœurs, &c., de la France*, 2 vols., Paris, 1855. In Biography we have Michaud's *Biographie Universelle*, 21 tom. Bruxelles 1842-7; *Feller, Dictionnaire Historique des Grands Hommes*, 15 vols. Paris, 1821-25, useful to get the Catholic view of people and events; and Thomas's condensed and convenient "Universal Pronouncing Dictionary of Biography," 2 vols., Phila., 1870-1. In this connection we may also mention the French edition of Alban Butler's *Lives of the Saints*, in 10 vols., Paris 1832-4, arranged as all such works are, according to the Calendar, also *Baronius's Martyrologium Romanum*, Colon. Agripp. 1603, and *Lipomani Sanctorum Priscorum Vitæ*, Venice, 1551, and *Touron's "Hommes illustres de l'Ordre de S. Dominique"* in six quartos Paris 1743-9, and as a contrast, *Bayle's Dictionnaire Historique*, the Amsterdam edition of 1730, in four folios. To represent the law there are *Vicat's "Vocabularium Juris Utriusque,"* 3 vols. Paris, 1759 and *Brisson's "De Verborum Significatione,"* folio, Frankfurt, 1683; while casuistry is represented by the *Dictionnaire de Cas de Conscience* of Pontas in three folios, Paris, 1741 and *Amort's Dictionarium selectorum Casuum Conscientie*, in two folios, Augsburg, 1757. Perhaps also we as well introduce here, though not strictly a dictionary, the wonderful work of the Benedictines, indispensable to all students of European history, the "Art de Vérifier les Dates," which is here in the edition of Saint-Allais 30 vols. 8vo., Paris, 1819-26. Then there are numerous Dictionaries of Geography of which we need only mention *Baudrand, "Geographia Ordine Litterarum disposita,"* a huge folio, Paris, 1682, and *Bruzen de la Martinière's* great work *Le Grand Dictionnaire Géographique et Critique*, in 10 folios, Venice, 1737; and *Minanos elaborate Diccionario Geografico-Estadístico de Espana y Portugal*, in eleven quartos, Madrid, 1826-9.

Akin to these are Atlases, with which the library is well supplied. Besides the smaller ones, classical, modern and historical, for ready reference, we note the great *Carte de la France*, by Cassini, Camus and Montigny, on a scale of 40 tiases to an inch, published in 1790, and perhaps the finest specimen of cartography that had till then been executed. Then there is the still greater one issued by command of Napoleon, while his Empire yet extended from the mouths of the Rhine to Spezzia, and giving in 110 maps, a Department to each map, on a scale which shows every mill pond, and patch of woodland. Then there is *Chauchard's Atlas of Germany and Italy*, published in 1800, in 25 maps of the largest size; the *Atlas Homannianus*, issued about the middle of the last century, in two large volumes, with about 200 maps; *Mercator's & Hondius's*, 2 vols. 1635; and *Jansson's Chart of the Mediterranean* in 1654, comprised in 26 maps, of which the 26th is devoted to the Island of Cyprus; but

none of these are more interesting or valuable than Gen. Walker's *Statistical Atlas* of the last Census.

Not the least interesting or useful Dictionaries to the literary man are those which in the shape of bibliographies serve as guides to the almost unlimited mass of accumulated print. In general bibliography Mr. Lea's library is not particularly strong. We look in vain there for the *Manuel* of Brunet, which is rather a companion for the bibliomaniac than for the student. We find, however, Ebert's "General Bibliographical Dictionary from the German," in 4 vols, Oxford, 1857; *Struvius and Meuselius "Bibliotheca Historica,"* in 10 vols. Leipzig, 1782 1802, and *De Bure's "Bibliographie Instructive,"* 6 vols., Paris, 1765. In special bibliographies the collection is fuller. There is, for instance, the most gigantic special bibliography ever undertaken, in *Févet de Fontette's* edition of *Le Long's "Bibliothèque Historique de la France,"* in five enormous folios, Paris, 1768-78. One of the earliest attempts at bibliography is also here—*La Croix du Maine* and *Duverdier Vau-Privas, "Bibliothèques Françaises,"* in *Juvigny's* edition, 6 vols, 4to. Paris, 1772. There is also *Des sarts' "Siècles Littéraires de la France"* in 7 vols., Paris, 1800-3. *Quérard's "La France Littéraire,"* in 10 vols, Paris. 1827-39, one of the most perfect of its kind, must not be omitted, nor *Barbier's "Dictionnaire des ouvrages anonymes et pseudonymes,"* 4 vols, Paris, 1822-5. Then there is *Niccolo Antonio's "Bibliotheca Hispana,"* in 4 folios, Madrid, 1788, as well as our own *Allibone's* monument of labor and research, the "Critical Dictionary of English Literature," 3 vols. Phila., 1870-1. *Moss's Manual of Classical Bibliography*, 2 vols, London, 1837, is a useful book and remarkable as the production of a college youth; and the "Companion to the Play House," a dictionary of English plays and authors, 2 vols. London, 1763, is a convenient manual of the English Drama. *Pothast's "Bibliotheca Historica Medii Ævi,"* 1 vol., Berlin, 1862, indispensable to all students of mediæval history, is here, and a choice selection of Bookseller's Catalogues, which are sometimes more valuable to the inquirer than the works of professed bibliographers. A somewhat different kind of bibliography is that of the *Index Expurgatorius* of which several editions are found here—*Gibbings's* reprint, Dublin, 1837; *Migne's* reprint of the *Index* of 1835; the Roman edition of 1667, in folio, and the Spanish *Index*, folio, Madrid 1667, specially interesting to Dautophilists in consequence of the papages which it expunges from the *Commedia Divina*. So closely connected with bibliography is literary history that we may class here *Dupin's* wonderful "Nouvelle Bibliothèque des Auteurs Ecclesiastiques, in 19 quartos, Paris, 1690-1715; *Sismondi's "Littérature du Midi de l'Europe,"* 4 vol., Paris, 1813; *La Harpe's "Lycée, ou cours de Littérature,"* 16 vols. Paris, an VII.; *Schoell's "Littérature Grecque Sacrée,"* *Littérature Grecque Profane,* and "Littérature Romaine," in all 13 vols, Paris, 1815 32; *Mansi's* edition of *Fabritius, "Bibliotheca Mediæ et Infimæ Latinitatis,"* 6 vols. 4to. Padua, 1754. *Irailh's "Querelles Littéraires,"* 4 vols., Paris, 1761, and *D'Israeli's "Curiosities of Literature"* may come in here and many other monographs on literary history, for the enumeration of which we have not space.

The books which Mr. Lea has written—"Superstition and Force" of which a third edition has just appeared, "An Historical Sketch of Sacerdotal Celibacy" and "Studies in Church History"—

one on the Inquisition, for which he has long been collecting materials from every quarter, and one now partially written on the great Religions of the world with their development into practices akin to Magic and Sorcery—have been of a nature to require an unusually wide range of reference. At an early period in his studies he determined never to take, when he could avoid it, a fact or a statement at second hand. While therefore, he has procured many of the leading authors on the subjects before him, his aim has been rather to collect around him the original sources, thus enabling him to select his facts for himself, unbiassed by the theories or the partizanship which are almost inseparable from authorship. After thus stating the principle upon which the main body of the library has been gathered together, we resume our enumeration of some of its more notable works in the several departments, beginning with those which illustrate the phases of religious thought among the principal races.

In Hinduism we find Langlois' translations of the Rig Veda and the Harivansa; Defongchamps' Institutes of Manu; Stevenson's Sama Veda; Wilson's Vishnu Purana by Fitzedward Hall, and Stensler's translation of Kalidasa's Kumara Sambhava. In Brahminical philosophy there are Kapila's Aphorisms and Colebrooke and Wilson's Sankhya Karika. Jainism is represented by Stevenson's Kalpa Sutra; Sikhism, the newest of religions save Mormonism, by Trumpp's huge volume, the Adi Granth, and by some curious little native translations, such as the Sakhee Book, Benares, 1873, the Rayhil Nama and the Travels of Guru Tegh, both printed in Lahore, 1876. Considerable collateral light is also thrown on these subjects by such hooks as the Ayeen Akbery (Gladwin's Translation, 2 vols. 4to 1800), The Dabistan (Shea and Troyer's Translation, 3 vols., Paris, 1843), Halhed's Code of Gentoo Laws, 1776, etc. In Buddhism we find Burnouf's "Introduction à l'Histoire du Bouddhisme Indien," and "Le Lotus de la Bonne Loi," in two large quartos; Beal's Catina of Buddhist Scriptures from the Chinese, the Romantic Legend of Sakya, and his Report on the Tripitaka; Hodgson's Essays on Nepal and Tibet; Foucaux's translation of the Rgya Tch'er Rol Pa from the Tibetan, in two quartos; Müller's Dhammapada and Rogers's Buddhagoshā's Parables; Sir Coomara Swamy's Sutta Nipata and Dathavansa and Grimbolt's "Sept Suttas Palis." For the Chinese faiths we have Gaubil's translations of the Shu King and the Sse-Shu; and Pauthier's of the Shi-King; Chalmers's Speculations of Lao-Tsze, Malan's San Tsze-King; Rémusat's, and Julien's Livre des Recompenses et des Peines, and Titsingh and Klaproth's translation of the "Annales des Empereurs de Japon," 4to Paris 1834. While these holy books and scriptures give us the principles of their various faiths, their practical development is to be found in the accounts of travellers and missionaries, pre-eminent among whom are the Jesuits. Of these we find not only the "Lettres édifiantes et Curieuses" (8 vols. 8vo Paris, 1808-9), the great "Mémoires concernant l'Histoire, les Sciences, les Arts, etc. des Chinois," in fifteen quartos, Paris 1776-91, and the "Histoire Générale de la Chine," translated from the Tong-Kien-Kang-Mu, in 12 quartos, Paris, 1777-83, but also many of the original reports and letters, such as the Nuovi Avvisi dell'Indie, Venice, 1568; Maffei's Historiarum Indicarum Libri XVI. Antwerp 1605; Epistolæ Japonicæ, Louvain, 1569; Alessandro de Rhodes' Relazione, . . . nel Regno di

Turchino, Rome, 1650; Marini's Delle Missioni del Giappone e di Tumkino, Rome, 1663; Torsellini's Vita del B. Fran. Saverio, Florence, 1612; Semedo's Historica Relatione della Cina, Rome, 1653; Grasset's La Storia della Chiesa del Giappone, Venice, 1722; Vincenzo Maria's Viaggio all'Indie Orientali, Venice, 1678; and the "De Ritibus Sinensium erga Confucium et Progenitores Mortuos," Augsburg, 1701—an incident in the quarrel between the Dominicans and the Jesuits which shortly after destroyed the flourishing Jesuit missions in China and closed the Empire to Christianity for a century and a half.

Returning to Central Asia and taking up the Zend or Parsi Religion we begin with the Avesta which is here in Bleek's version of Spiegel's translation; then there is the Dinkard, as far as issued, Bomhay, 1874-6; Haug's Arda Viraf and Gosht-i-Fryano; Hyde's Veterum Persarum Religionis Historia (2d ed., Oxford 1760) which, though antiquated is still valuable; Darmesteter's "Ormazd et Ahriman" and "Haurvatat et Ameretat;" the lamented Jules Mohr's translation of the Shah-Nameh, which is just completed in seven volumes, and Wilson's "Parsi Religion," Bombay, 1843. For what is known of the Assyrian and Egyptian faiths, we find the works of George Smith, Lenormant, Oppert, Mariette Bey, etc., and the very useful series of "Records of the Past," which has reached its tenth volume. For Judaism we have the Pentateuch in the original, and the Old Testament in the Septuagint, the Vulgate, the A. V. and the Jewish version of Benisch, and Neubauer's Tobit from the long lost Chaldee original. Philo and Josephus of course are here, and so is Surenhuys's edition of the Mishna in six folios; Chiarini's Talmud of Babylon as far as issued, and Schwab's Talmud of Jerusalem. Modern Biblical Scholarship is rather scantily represented by Ewald, Kuenen, Kalisch, Davidson and a few others, but there is a moderate collection of Hebrew authorities contained in such works as Wagenseil's Tela Ignea Satanae, Scherzen's Trifolium Orientale, Lightfoot's Horæ Hebraicæ, Pocock's Porta Mosis, Schikard's Jus Regium Hebræorum, Haarbrück-ken's Rabbi Tanchum on Samuel, Reland's Analecta Rabbinica, Townley's More Nebokhim, R. Levi's Jus Hebræorum, and Michaelis's Laws of Moses. The Samaritan Chronicle is here in the edition of Juynboll and the Nasarean Liber Adami in that of Norberg. The Kabbala finds its place also, with Franck's "Mémoires," Kalsch's Sepher Jetsira, Halevi's Cuzary, Budé's Introductio ad Historiam Philosophiæ Hebræorum, and various works on the Practical Kabbala. The history of the Jews may as well be despatched here by hastily enumerating the works of Geiger, Cohen, Basnage, Lindo, Mocatta, Depping, Tovey, Haller, Giovanni, Malo and Bédarride.

Islam is equally well represented, with translations of the leading Mohamedan works and treatises on its religion and history, but space will scarce permit our dwelling on them, and we proceed to the Christian church, first making a passing allusion to the early heretics described by Hippolytus in his Refutatio Omnium Hæresium, by Epiphanius in his Panarion, and Philastrius in his Liber de Hæresibus. The Gnostics specially are represented in the Pistis Sophia, attributed to Valentinus and published from a Coptic Ms. by Schwartz and Petermann in 1857, and of course we find here Beausobre's "Maniché et Manichéisme, 2 vols 4to 1734.

Of the New Testament there are not many editions, the only one of the original being that of Moutanus, Antwerp, 1571, and the most convenient of the A. V. being Tauchnitz's Tischendorf. We notice, however, Bosworth's edition of the Gothic and Anglo-Saxon Gospels with Wickliffe and Tyndale's versions; and a curious Romaunt ver-

sion of St. John, used by the Waldenses, and published by Gilly in 1848. The Clementine Recognitions are here in the folio editions of 1528 and that of Leipsic, 1838; Cureton's Corpus Ignatianum; the Didascalia, a Coptic version of the Apostolical Constitutions attributed to St. Clement of Rome; Sylburgius's edition of Clement of Alexandria, and all the works of Eusebius. His Præparatio and Demonstratio Evangelica are in Stevens' beautiful edition of 1545, besides a later one of the Demonstratio; his Chronicorum Canones as published by Cardinal Mai in 1818, and several editions of his historical works, the best being that included in the princely edition of the Ecclesiastical Historians by Henri Valois, in three folios, Paris, 1673-86.

In fact, as might be expected from the character of Mr. Lea's published works, the library is particularly rich in all that relates to ecclesiastical history in both its doctrinal and its temporal aspect. We may commence with Margarin de la Bigne's "Magna Bibliotheca Veterum Patrum," the Cologne edition of 1618 in seventeen large folios, and next we may allude to what is perhaps the most stupendous enterprise ever accomplished by a single publisher, the Abbé Migne's "Patrologiæ Cursus Completus," of which the Latin portion is here, comprised in 222 volumes of an octavo so large that they might be called folios, embracing all the ecclesiastical writers of western Europe from Tertullian to Innocent III, to the number of 2614. As nearly all the intellectual work of Europe, from the fifth to the thirteenth century was done by churchmen, this invaluable series contains in itself the greater part of the material for the history of that period, secular as well as religious. Unfortunately, some years ago a fire in the Abbé's establishment destroyed the stereotyped plates of a number of the volumes, so that complete sets are no longer to be had.

Besides these, which are libraries in themselves, we find a number of the collections of documents and chronicles through which the materials for the ecclesiastical as well as the political and social history of Europe has been brought to light—miscellaneous matters which we may as well classify here. For instance, there is Martene and Durand's "Amplissima Collectio," in nine large folios, Paris, 1724, and the "Thesaurus Novus Anecdotorum" of the same editors in five folios, Paris, 1717. There is Canisius and Basnage's "Thesaurus Monumentorum Ecclesiasticorum et Historicorum" in four folios, Amsterdam, 1725. There are D'Achery's "Spicilegium," the edition of 1723 in three folios; Baluze and Mansi's "Miscellanea," in four folios, Lucca, 1761-4, Pez's Thesaurus Anecdotorum Novissimus" in six folios, Vienna, 1721-9; Miræ's "Opera Diplomatica et Historica, in four folios, Louvain, 1723-48, and numerous other collections, smaller in magnitude than these, but hardly less valuable.

The Papal Decretals, Epistles, and Bulls form another source of ecclesiastical history, indispensable to the student. A convenient abstract of them to the year 1198 is found in Jaffi's Regesta, vi. vol. 4to., Berlin, 1851, continued by Potthas, thus far to the year 1785, in two quartos, Berlin, 1874 and 1875. The authoritative collection, however, issued by the curia is the "Magnum Bullarium Romanum," Luxemburg, 1742-48; to which is added the Bulls of Benedict XIV, Rome, 1760-62, making in all 19 vol. in 14. folio. There is also here a curious collection bound in two stout folios, of original papal beliefs and decrees, in broad-side form, running from 1597 to 1794. It was principally out of these Papal decretals (including the "False Decretals," which are printed in Migne's Patrologia) that was built up the overshadowing structure of the Canon Law. The "Corpus Juris Canonici" is here, in the edition of Pithou, folio 1695, and also an edition of the Decretum Gratiani, with the Glosses, in folio, Lyons, 1512, which is a splendid specimen of early printing, the register of the rubricated headings and letters being as perfect as could be produced by the best machinery and workmanship of to-day. With these may be classed the great collection of Voel and Justel, the Bibliotheca Juris Canonici Veteris," in two

folios, Paris, 1661; nor must we forget the standard of the Greek church, the *Nomocanon of Photius* with the *Commentaries of Balsamon*, which is here in Justel's edition of 1615.

These bodies of law, however, are partly drawn from another important source—perhaps the most important of all in tracing the development of faith, of ecclesiastical organization, and of the relations between the church and the world—we mean the canons and proceedings of councils. In this direction the library is well stocked. The earliest attempt to collect the councils of the church was made by Surius, and his labors have been the root out of which the larger subsequent collections have grown. His work is here, in the Cologne edition of 1567, in four folios—in sufficient, it is true, but yet worth possessing, for it contains many things excised by the more vigilant censorship of a later period. Then we have the later form to which it grew in Hardouin's *Collectio Regia Maxima*, founded on Labbé, in twelve large folios, Paris, 1714. These collections are general, and they leave much to be desired, which has been supplied by the national collections. Thus Hartzheim's *Concilia Germaniæ*, in 10 folios, Cologne, 1759, is devoted to Germany alone. Spain is represented by Loaysa's folio volume, Madrid, 1597, and again, including its American colonies, in Aguirre's great collection, 6 vols. folio, Rome, 1752-4. England is only here in the first volume of Spelman's *Concilia*, folio, 1639, and the two volumes thus far published of Haddan and Stubbs's *Councils of Great Britain and Ireland*, 1869-71. Then there are collections of more local character, such as Bessin's *Concilia Rotomagensia*, one vol. folio, Rouen, 1717; Baluze's *Concilia Galliarum Narbonensis*, Paris, 1668; Dalham's *Concilia Salisburgensia*, folio, Vienna, 1788; Höfler's *Concilia Pragensia*, 4to. Prague, 1862; De Ram's *Synodicon Mechliniense*, 2 vols. 4to., Mechlin, 1828-9 and others. There are also separate councils, not included in the collections, such as the *Concilium Romanum*, 1725, Rome, 1725, *Concilium Provinciale Coloniense*, Cologne, 1862, *Concilium Baltimoreense II.*, Baltimore, 1868, &c. And we may also allude to the Aldine edition of the *Canons of Trent*, Venice, 1569, and the *Concilium Mexicanum* of 1585 printed in Mexico in 1859. To the proper understanding of the more important councils, a considerable apparatus is requisite. Thus for the Council of Constance, we may commence with l'Enfant's "*Histoire du Concile de Pise*, 4to. Utrecht, 1731; Von der Hardt's great collection of documents, 7 vols. folio, Frankfurt and Berlin, 1700-42; the works of John Huss and Jerome of Prague, 2 vols. folio; Nurnberg, 1558 Wickliffe's *Trilogus*, Oxford, 1869, and his *De Officio Pastrali*, Leipsic, 1863; Chancellor Gerson's complete works, 4 vols. folio, 1484-1502—a beautiful specimen of binding, with chiselled metal corners and bosses and the staples with which valuable books of old, used to be chained to pillars; Nicolas de Clemangis is also to be mentioned, as well as Theodoric à Niem of both of whom various opuscles and tracts are here. So with the Council of Bale, we have l'Enfant's *Guerre des Hussites*, 3 vols. 4to., and many other works on the Hussite wars, the complete works of Aeneas Sylvius, the folio Bale edition of 1571, and the *Monumenta Concilii Basiliensis*, 4to, Vienna, 1857. The Council of Trent is equally well provided. Its history by Fra Paolo is in his complete works, 8 vols. 4to., Helmstadt (Verona), 1761-3; the rival orthodox account by Pallavicini, 3 vols. folio, Augsburg 1769; the *Letters of the Nuncio Visconti*, 2 vols. Amsterdam, 1719, and the exhaustive collection of Le Plat, in seven large quartos, Louvain, 1781-87. For the Reformers we have Luther's complete works in four folios, Jena, 1564-82, and several volumes of his *Epistles*, with his life by Melancthon 1557, and various works of the latter, printed in 1559 and 1569; Calvin's *Epistles*, Geneva, 1617; various works of Beza (including his suppressed *Poemata*, Paris, 1547). Quick's *Synodicon in Gallia Reformata*, 2 vols. folio, London, 1692; and the *Acts of the Synod of Dort*, folio, Leyden, 620. In connection with these, there are nu-

merous treatises on ecclesiastical law, of which we need only mention Thomassin's "*Ancienne et Nouvelle Discipline de l'Eglise*," 3 vols. folio, Paris, 1678-81; De Marca's "*Concordia Sacerdot et Imperii*," 6 vols. 4to, Bamberg, 1788-9; Dupin's works, various editions, and those of the unlucky Febronius; Christian Wolff's "*Opera Omnia*," 12 vols. folio, Venice, 1724-8; Amort's *Jus Canonicum* 3 vols. 4to. Ulm, 1757; the great "*Collectio Judiciorum de Novis Erroribus*" 3 vols. folio, Paris, 1755; Mayer's "*Thesaurus Novus Juris Ecclesiastici*," 4 vols. 4to., Ratisbon, 1791-4; Héricault's *Loix Ecclésiastiques de la France*, in folio; and for the German Protestant Church, Bohmer's *Jus Ecclesiasticum Protestantium*, in six bulky quartos, Halle, 1720-44.

The professed ecclesiastical historians are not neglected. We have here the great work of Baronius, with the continuation by Raynaldus and the "*Critica*" of Pagi, making in all 24 folios; Natalis Alexander, in 8 folios, Paris, 1699; Orsi's work in 20 quartos, Rome, 1747-61, which gained him the Cardinalate; Fleury's in 36 vols. 12 mo., Paris, 1724-38, Henrion's in 13 octavos, Paris, 1841, and Migne's enlarged edition of the latter, as far as published, in twenty-two imperial octavos. The Protestant view is represented by Mosheim, 6 vols. 8vo. London 1806, Milman's "*Latin Christianity*," 6 vols. 8vo. London, 1857. In pontifical history we have Platina's "*De Vitis Pontificum*," folios, Cologne 1574; and the great "*Historia Pontifical y Catolica*," of Illescas and Velasco, in six folios, Barcelona, 1622 and Madrid, 1678, which is of special interest in Spanish affairs. Besides these there are numerous histories of the Monastic orders, smaller and special treatises, biographies, &c., for which time and space fail us.

We alluded above to a department of Church History in which Mr. Lea has made special collections—that of the Inquisition. There is here almost every book that has been written for or against the Holy Office, and specially complete is the series of official manuals prescribing the course to be pursued with heretics by that terrible tribunal. Of these the earliest is that of Eymeric written in the fourteenth century, and published with Pegñe's commentaries, folio, Venice, 1607; then there is Del Bene's "*De Officiis Sanctæ Inquisitionis*," 2 vols. folio, Lyons, 1666; Pasqualone's "*Sacro Arsenale*," 4to, Rome, 1693; Paramo's work, folio, Madrid, 1598; Simancas, "*De Catholicis Institutionibus*," 4to, Rome, 1575; Bernardus Comensis, "*Lucerna Inquisitorum*," Milan, 1566; the "*Sacrum Tribunal*" of Bordonus, folio, Rome, 1648; Sousa's "*Aphorismi Inquisitorum*," Tournon, 1633; Alberghini's "*Manuale Inquisitionis*," Rome, 1754; Arguello's "*Instrucciones del Santo Oficio*," folio, Madrid, 1630; Guerreiro's "*de Privilegiis Familiarium Sanctæ Inquisitionis*," folio, Lisbon, 1759; the "*Repertorium Inquisitionis*" of Albertinus in two editions, one of Valencia, 1494, the other of Venice, 1588, and many others, including several MSS. manuals in Italian and Spanish that have never been in print. Besides these there are many MSS., both such as Mr. Lea has been able to purchase in various quarters, and such as he has had copied and abstracted in the archives and collections of Paris, Brussels, Venice, Florence, Naples, Madrid, Lima and Mexico; to say nothing of MSS. which have been sent to him and copied by him from various libraries, such as the Bodleian and the Royal Libraries of Munich and Copenhagen.

Another specialty is that of works illustrating the miraculous and supernatural powers claimed by the Latin Church—a very extensive class of literature, almost unknown to the ordinary reader. Thus, for instance, there is here quite a collection of manuals of exorcisms for daily use by the priest, commencing with a MS. of the sixteenth century, "*Exorcismus super chartam, calanum, atramentum, sigillum, contra maleficia*" and proceeding with a "*Thesaurus Exorcismorum*" published in 1626, containing the collections of Polydor, Menghi, Visconti, Stampa and Eynattun. Then there are the treatise of Father Raphael de la Torre "*De Potestate Ec-*

clesiæ coercendi Dæmones," Cologne, 1629, and the "*Flagellum*" of Jaquerius, Frankfurt, 1581; the "*Complementum Artis Exorcisticæ*" of Baucius, Venice, 1643; the "*Nucleus Benedictionum*," Constance, 1716; the "*Locupletissimus Thesaurus*" of Galasiodi Cilia, Ratisbon, 1750, and sundry others. The books respecting miraculous images and shrines are numerous. A collection of such stories is to be found in "*Il Nuovo e Vero Leggendario*," folio, Conio, 1674, with numerous quaint woodcuts; but the Virgin is the principal thaumaturgist in these works, as may be seen by examining Astolfi's "*Historia Universale delle Immagine Miracolose della grau Madre di Dio*," in a large quarto, Venice, 1624, and two charming little volumes, the "*Fasti Mariani*," Munich, 1630, giving a miracle for every day in the year. There are numerous others, recounting the miraculous powers of various images and shrines of the Virgin. Commencing with the House of Loretto concerning which there is an anonymous "*Vera Relazione della Santa Casa*," Macerata, 1654, Tursellini's "*Laureana Historia*," Maintz, 600, Bartoli's "*Glorie Maestose del Santuario di Loretto*," Macerata 1700, Gianuzzi's "*Relazione Historica*," Loretto, 1845, and Archbishop Kenrick's recent work, "*The Holy House of Loretto*," Phila., 1876; proceeding with similar veridical histories of the Virgin of Einsiedlen, Rimini, Oropa, Montenero, &c., and ending with Lasserre's official account of Notre Dame de Lourdes, approved by Pius IX. of which 65,000 had already been sold in 1873. There is a large literature of this kind poured out by the existing Ultramontane presses of France, setting forth the miraculous advantages of Scapulars, Prilgrimages, Holy Water, the sign of the Cross, Lamps and Candles, &c., and of this a choice selection is to be found here, which we must pass over without special enumeration, except perhaps, an allusion to a comprehensive series known as the "*Bibliothèque Catholique de l'Hôpital Militaire de Toulouse*," consisting of about 175 little volumes. To these, perhaps, we may add the investigations of Drs. Warlomont and Bourneville into the case of Louise Lateau, Mathieu's *Histoire des Convulsionnaires de Saint Médard*, and various other works of the same kind.

Before leaving the region of the supernatural, we must allude to the very extensive collection of works bearing upon Magic, Sorcery and the Occult Sciences. We have not room to go into detail, and can only mention the professed demonographers, such as Bodin, Tartarotti, Giraldo, Thyraeus, Prierias, Wier, Godelmann, Binsfeld, Grosius, Caux, Lavater, Glanville, Filmer, &c.; the legal treatises on the subject, commencing with the "*Formicarius*" of Johannes Nider (Strasburg, 1517,) the *Malleus Maleficarum* (Nurnburg, 1496 and Frankfurt 1580), and the works of Bogue, Del Rio, Grillandus, Spee, Gentilis, Brandt, Rémy and a host of others; the innumerable stories of witchcraft in all lands, of which we need only particularize a full collection of the documents bearing on the Salem witches; and a very curious collection of books on Magic and Astrology, including some MSS. copied from Bibliothèque National of Paris. Two or three of these may be mentioned as samples of the rest. There is a beautifully printed Dream-book—the *Somnia Salomonis*, in 4to, Venice, 1501; the "*Flores Astrologiæ*" and the "*De Magnis Conjunctionibus*" of Albumazar, in two quartos printed in Venice in 1489; the "*Heptameron*" of Pietro di Abano; the "*latromathematica*" which passes under the name of Hermes Trismegistus and the "*Liber de Triplici Vita*" of Marsilius Ficinus, Venice, 1584; the prophecies of Nostradamus with the explanation of Garencières, folio, London, 1672; Taisnerius's folio volume on Chiromancy "with innumerable diagrams," Cologne, 1562; Jerome Cardan's "*Metoposcopia*" or divination by the lines on the forehead, Paris, 1658, in folio, with hundreds of diagrams; and the works of Cornelius Agrippa, 2 vols., Lyons, without date.

There still remain the portions of the library devoted to jurisprudence and history—but we must leave these for another occasion.

AUBER FORESTIER.

A BIOGRAPHICAL SKETCH.

The subject of this sketch is not, as many have supposed, a man, but a woman. Her name is Miss A. Aubertine Woodward. She was born Sept. 27th, 1841, in Montgomery Co., Penn., just beyond the limits of Philadelphia; but she spent her early childhood and still resides in the city. Her father, Mr. J. J. Woodward, was one of the early publishers in the Quaker City, and his father had also been a publisher. Her mother was a daughter of Justice Cox (originally Koch) of Swedish descent, her ancestors having emigrated from Sweden and settled in New Sweden on the Delaware, during the reign of Queen Christina, the daughter of the great Gustavus Adolphus, the hero of the Thirty Years' War, who fell at the battle of Lützen on the 6th of November, 1632.

Miss Woodward's *nom du plume* is Auber Forestier, this being composed of the first two syllables of her given name and her surname translated into French. Auber Forestier was at first chosen merely as a signature to fugitive efforts but was afterwards retained, because circumstances had endeared it to the author, who resolved, therefore, to stand by it.

From her early youth she enjoyed fine opportunities for culture, and made excellent use of them. She instinctively cherished everything Teutonic, was passionately fond of music, especially of the weird melodies of the Teutons, and, following her bent in this direction, devoted several of her best years to a thorough and rigid course in music under the instruction of Mr. Carl Gartner, a remarkable German violinist and composer, who, for several years, has made Philadelphia his home, and who understands how to make music the key to the development of the higher spiritual nature. As a pianist Miss Woodward takes a prominent part in the best musical entertainments in Philadelphia.

Auber Forestier's first literary ventures were translations of musical sketches, and original musical criticisms. These were published in *Dwight's Journal of Music*, in Philadelphia daily and weekly papers, and in some of the minor monthly publications of this country. In 1869 she went to California, where she remained one year, making her headquarters in the well-known mining town, Grass Valley, but traveling extensively over the whole state. Enthusiasm over the wonderful and varied natural resources of the state led to critical observation, to the collecting of accurate statistics from pioneers, etc., and finally to a correspondence for *Forney's Press*, the *Saturday Evening Post* of Philadelphia, and for other papers. The press in California was greatly pleased with her communications and pronounced her letters the most truthful and comprehensive ever written from the state. They called forth sundry appeals for further details about life in California from working-men all over the United States, and it was a common occurrence for Miss Woodward to receive letters addressed to "Auber Forestier, Esq." the writer being supposed to be a man, not only from the singular name, but from the practical nature of the information given.

After returning from California she published translations and adaptations of the following three German novels: "Sphinx; or, Striving with Destiny," Philadelphia, 1871; "The Struggle for Existence," Philadelphia, 1873; "Above Tempest and Tide," Philadelphia, 1873. These books were very generously received by the American

press. The *Publishers' Weekly* says of "The Struggle for Existence" that, "It teems with fascinating effects and powerful delineations." We have read these stories and have found them thoroughly entertaining and suggestive; and they are rendered in the most exquisite English. Although these books received the most flattering commendations from leading authorities, they did not have the circulation their merits would warrant, owing to a mistake in the choice of publishers. In 1877 Auber Forestier translated from the French, Victor Cherbuliez' thrilling novel entitled "Samuel Brohl & Co." It was published as No. 1 of Appleton's series of foreign authors. The translator's name does not appear on the title-page for the reason that the publishers' main object was to call attention to the names of the foreign authors of the series.

Auber Forestier's name frequently appears in our prominent periodicals, in connection with artistic and literary sketches and stories, both original and translated. In the March and April (1876) numbers of *Lippincott's Magazine* she gave a full and interesting description of the German poet, Bodenstedt, with translations of several of the poems of the "Lieder des Mirza Schaffy." In addition to all this she has translated a large amount of poetry for music, and written original song words, chiefly for Philadelphia musical houses. She is a regular contributor to the *Lapok*, a curious Polyglot Hungarian journal, and has written German articles for the *Berlin Musical Cyclopaedia* and for German papers in Philadelphia. Her attention was first drawn to the Nibelung story through Julius Schnorr von Carolsfeld's world-renowned Munich pictures and Carl Simrock's elegant version of the Nibelungen Lied, our Teutonic Epic. Afterwards she was impelled to unfold this wondrous story to others, and write an introduction to its study. She was inspired with fresh enthusiasm for this work, through the visit to Philadelphia of Germany's traveling bard, Dr. Wilhelm Jordan. She not only attended the public readings of his "Sigfridsage" and "Hildebrands Heimkehr," but also made the personal acquaintance of this remarkable German genius. Finally an impulse was kindled for more extended labors in the field of Teutonic literature by the sympathy, interest and advice of the author of Norse Mythology, Rasmus B. Anderson. Henceforth she has determined to consecrate her distinguished talents and varied learning to the old Teutonic and to Norse literature. Several important works may be looked for from her pen in a near future, conspicuous among which will be a transposing of Gudrun and a harmonious grouping and fashioning into one grand and thrilling story the four prominent old versions of the story of Sigurd and Brynhild, that is, our Teutonic epic, which should be to the Anglo-American people what the famous tale of Troy was to the Greeks. Her heart and soul are thoroughly steeped in Teutonism. She has drunk freely from the crystal streams flowing from Urd's and Mimer's fountains, and her pen was snatched from the wing of one of the swans that swim in Urd's limpid waters beneath the ash Ygdrasil.

The first fruit of her Odinic researches has already been published. It is an interesting and dramatic retelling of the German Nibelungen Lied, and is entitled "Echoes from Mistland; or, the Nibelungen Lay" (S. C. Griggs & Co., Chicago, 1877). The literary merit and great value of this work has been shown in a previous number of this journal, and it has been kindly received both in America and in Europe. The *Nation*, the *London Academy*, the *Literarisches Centralblatt* (edited by Dr. Fr. Zarucke, Leipzig), and other prominent journals, speak of it in terms of decided praise, and we can most heartily recommend all who desire to investigate the wonderful mistland of the Nibelung literature, to begin their explorations by reading this book.

THE PRIVATE LIBRARIES OF PHILADELPHIA.

SEVENTH PAPER, Concluded.

LIBRARY OF MR. HENRY C. LEA.

In the department of History the collection is confined almost entirely to Europe, there being no Americana of interest. Commencing with Greece, we find modern research represented by Grote and Curtius, and the original sources by Herodotus in Wesseling's edition, 2 vols., folio, Amsterdam, 1763, and Rawlinson's copiously annotated translation in four octavos, Thucydides, Xenophon, Justin, Diodorus Siculus, Polybius (Schweighauser's edition, 5 vols. 8vo., Oxford, 1873); Didot's splendid collection of the *Fragmenta Historicorum Græcorum*, in 5 volumes, Paris, 1841-51, and Didot's Plutarch, likewise in five volumes; Falconer's edition of Strabo in two folios, Oxford, 1807, and Siebel's Pausanias in six octavos, Leipsic, 1822-8. Of modern histories of Rome there are only Niebuhr, Mommsen, the indispensable Gibbon and Le Nain de Tillemont; while of the ancient writers we have, of course, Livy, Sallust, Caesar, Paterculus, Florus, Dionysius of Halicarnassus, Tacitus, Suetonius, Valerius Maximus, the *Historiæ Augustæ Scriptores*, Aurelius Victor, Arrian, Zosimus, Ammianus Marcellinus, the works of the Emperor Julian, and a tolerably full collection of the authors who throw light upon Roman customs and habits of thought—the *Scriptores Rei Rusticæ*, Vegetius, Hyginus, Manilius, Aulus Gellius, Pliny the elder and younger, Quintilian, the two Senecas, Macrobius, Censorinus, Julius Obsequens, Sammonicus Serenus, &c. &c. The Christian historians enumerated in our last paper furnish much material for the later years of the Empire, and then come the Byzantine writers, of whom the collection is by no means full, though we find here Zonaras, Gregory Nicephorus, Nicetas Choniata, George Pachymere, Anna Comnena, and others, besides Du Cange's *Historia Byzantina*, folio, Paris, 1680.

After the fall of Rome, the history of Western Europe is to be traced in the writers contained in Migne's *Patrologia*, and the collections of documents already described. Besides these, however, we may mention other collections more professedly of annalists and chroniclers, such as Pithou's "*Historiæ Francorum Scriptores Veteres*," folio, Frankfort, 1596; Freher's "*Corpus Francicæ Historiæ*," folio, Hanover, 1613, and some other similar ones, general in their character. With regard to special countries, we may commence with Italy, whose mediæval history is tolerably complete in the gigantic labors of Muratori, the "*Scriptores Rerum Italicarum*," in 28 large folios, Milan, 1723-51, the "*Antiquitates Italicæ*" in seventeen quartos, Arezzo, 1773-80, and the very convenient "*Annali*," in twelve quartos, Naples, 1751-55. These are supplemented by Lünig's "*Codex Italiæ Diplomaticus*," 2 vols., folio, Frankfurt, 1725-26, Dubreuil's edition of the *Chronicon Cassinense*, folio, Paris, 1603, the "*Raccolta di Cronisti e Storici Lombardi*," 2 vols., 4to, Milan, 1856-7; Vander Aa's collection of Italian historians, in folio, Leyden, 1723; M. Antonio Sabellico's "*Rerum Venetarum Decades Quatuor*," folio, Venice, 1487, well known as a rare and charming specimen of early printing; the *Diary of Burchard*, folio, Florence, 1855, Zacharia's *Anecdota Medii Ævi*, folio, Florence, 1755; Sigonius's *Historia de Regno Italiæ*, folio, Frankfurt, 1682; Buchon's edition of Guicciardini; Giannone's "*Istoria Civile*

Regno di Napoli," in five quartos, 1753, and a MS. copy of his protest against the excommunication launched against him for his book; Bossi's *Storia d'Italia*, in 19 vols., Milan, 1819-23; Sismondi's "Histoire des Républiques Italiennes," in 16 vols., 8vo, Paris, 1818; Villani's "Cronica," the Florence edition of 1823 in 8 vols. 8vo.; Poggio's "Historia Florentina," 4to., Venice, 1715; Leo and Botta's *Histoire d'Italie*, 3 vols., 8 vo., Paris, 1856; Daru's *Histoire de Venise*, 2 vols. Brussels, 1838; and the "Gli Eretici d'Italia," in Turin, 1865-8; Uberti's *Folietta's Historia Genuensium*, folio, Genoa, 1585; Bernardino Corio's *Historia di Milano*, 4to, Venice, 1565; Pietro Verri's *Storia di Milano*, 2 vols., Florence, 1851; Martino Verri's *Relazione di Pavia*, Milan, 1857, with various works respecting the suppressed Reformation in Italy, such as Gerdes' *Specimen Italiae Reformation*, 4to., Leyden, 1765; Aonio Paleario's works, Amsterdam, 1696, his "Atto di Accuso contra i Papi," Turin, 1861, and various others. We may class here, as relating more to Italy than elsewhere: Haillard Bréholle's splendid collection, the "Historia Diplomatica" of Frederic II. in 12 quartos, Paris, 1852-61, and also the Venetian "Relazioni" both Tommaseo's collection in two quartos, Paris, 1838, and Albèri's, in 15 octavos, Florence, 1838-63. Sicily has a history of her own, which we find in the "Rerum Sicularum Scriptores," folio, Frankfurt, 1589, Aioldi's "Codice Diplomatico di Sicilia sotto il governo degli Arabi," in six quartos, Palermo, 1787-92, Pirro's "Sicilia Sacra," 2 vols. folio, Palermo, 1733, Mongitore's "Bibliotheca Sicula," 2 vols., folio, Palermo, 1707, Caruso's "Memorie Istoriche di Sicilia," 6 vols., folio, Palermo, 1742-5, Buchon's edition of Prochyta's Sicilian Vespers, and the Ramon Muntaner of the same editor.

Turning to Spain, we may commence with Mariana's "Historia General de España," which is here in the best edition, 9 vols., folio, Valencia, 1783-96; Ferreras in d'Hermilly's French translation, 10 vols. 4to., Paris, 1751, and Turquet's "Histoire Générale d'Espagne," 2 vols., folio, Paris, 1630. Then there is the valuable collection of Robert Bell, the "Rerum Hispanicarum Scriptores," in two folios, Frankfurt, 1579. Zurita's indispensable "Añales de la Corona de Aragón" with his "Historia del Rey don Hernando el Católico," make together seven folios, Saragossa, 1669-71; and we find Pujades' *Cronica universal del Principado de Cataluña* in eight quartos, Barcelona, 1829-32, and Garibay's "Compendio Historial de todos los Reynos de España, in our folios, Barcelona, 1628. The "Historia Compostellana" is in Migne's *Patrologia*; and of later writers of special epochs or places we have the collection of "Historiadores de Sucesos Particulares," 2 vols., 8 vo., Madrid, 1853; Pulgar's "Cronica de Don Fernando y Doña Ysabel," folio, Valencia, 1780; Nebrixa's "Cronica de Don Ferrando y Doña Ysabel," folio, Valladolid, 1565; Sandoval's "Historia de Carlos V.," in two folios, Madrid, 1625; Cespedes y Meneses, "Historia de Don Felipe IV.," folio, Barcelona, 1634; Beuter's "Coronica General de toda España y especialmente del Regno de Valencia," 2 vols., folio, Valencia, 1604; Cabrera de Cordoba's "Felipe II" and "Relaciones," the former in a folio, Madrid, 1619, the latter in a quarto, Madrid, 1857; Marmol Carvajal's "Historia del Rebelion de los Moriscos," 2 vols. 4to. Madrid, 1797; Fonseca's "Giusto Scacciamento de' Moreschi di Spagna," 4to. Rome, 1611; Guadalajara y Xavierr's "Memorable Excepcion

de los Moriscos," 4to, Pampeluna, 1613; Janer's "Condicion Social de los Moricos," 8vo. Madrid, 1857; Navarrete's "Conservacion de Monarquias," folio, Madrid, 1626; Varflora's "Compendio Historico de Sevilla," 4to, Seville, 1789; Ferrer's "Historia del Reynado de Carlos III., 4 vols. 8vo., Madrid, 1856; Marina's *Théorie des Cortes*, 2 vols, 8vo., Paris, 1822; Quinto "del Juramento de los Reyes de Aragón, 4to., Madrid, 1848; Marca's "Marca Hispanica," folio, Paris, 1688; Chifflet's *Vindiciae Hispanicæ*, folio, Antwerp, 1647; Feyjoo's "Obras," 15 vols., 4to Madrid 1769-73; the works of Palafox y Mendoza, 15 vols., folio, Madrid, 1762; Marieta's "Historia Ecclesiastica de todos los Santos de España" folio, Cuenca, 1596. The Spanish reformers also find a place in Adolfo de Castro's "Historia de los Protestantes Españoles, 4to., Cadiz. 1851; Wiffen's Juan de Valdes, 8vo., London, 1865, and Caballero's "Conquenses Ilustres," 8vo., Madrid, 1875. Portugal is represented by Martino Faria y Sousa's "Europa Portuguesa," 3 vols., folio, Lisbon, 1678-80, and his "Historia del Reyno de Portugal," folio, Antwerp, 1730; the "Collecção de Livros, Ineditos de Historia Portuguesa," 4 vols. folio, Lisbon, 1792-1816, and the "Anno Historico, Diario Portuguez," 3 vols., folio, Lisbon, 1744. For the Spanish Colonies we find Garcilaso de la Vega's "Historia del Peru," 2 vols. folio, Madrid, 1722; Lozano's "Historia del Paraguay," 2 vols., folio, Madrid, 1754; the "Conquista Espiritual del Paraguay, 4to. Madrid, 1639; Muratori's "Relation des Missions du Paraguay," Louvain, 1822; Mendieta's "Historia Ecclesiastica Indiana," 4to., Mexico, 1870; Solórzano "de Indiarum Jure," 2 vols., folio, Madrid, 1629; Torquemada's "Monarquia Indiana," 3 vols. folio, Madrid, 1723; Juan de la Concepcion's "Historia General de Philipinas," 14 vols. 4to, Manila, 1788-92; Archivo Mexicano, 2 vols., 4to, Mexico, 1852-3; Orozco y Berra's "Conjuracion del Marques del Valle," 4to. Mexico, 1853; Odrizola's *Documentos Literarios del Peru*, 8vo. Lima, 1877; Arana's "Historia Jeneral de la Independencia de Chile," 2 vols. 4to, Santiago de Chile, 1854-5; Dominguez' "Historia Argentina," Buenos Aires, 1870, &c.

Of Germany, much of the earlier history is to be found in Migne's *Patrologia*, and the remainder mostly in collections of ancient chronicles and documents, such as Schilter's "Thesaurus Antiquitatum Teutonicarum," in three folios, Ulm, 1727-8 and his "Scriptores Rerum Germanicarum," folio, Strasburg, 1702; Freher & Struve's "Rerum Germanicarum Scriptores," 3 vols., folio, Strasburg, 1717; Freher's "Corpus Francice Historiæ," folio, Hanover, 1613; Menckenius' "Scriptores Rerum Germanicarum," 3 vols., folio, Leipsig, 1728-30; Pistorius's "Rerum Germanicarum Scriptores," 3 vols., folio, Ratisbon, 1726; Urstisius's "Germaniæ Historici Illustres," folio, Frankfurt, 1585; Eckhardt's "Corpus Historicum Medii Aevi," 2 vols. folio, Leipsic, 1723; Goldast's "Rerum Alamannicarum Scriptores" and his "Rerum Suevicarum Scriptores," in all, four volumes, in folio, Frankfurt, 1730 and Ulm, 1727; Meibomius's "Scriptores Historiæ Germanicæ," folio, Frankfurt, 1621; Heineccius and Leuckfeldt's "Scriptores Rerum Germanicarum," 1 vol. folio, Frankfurt, 1707; Otto of Frisingen, Radevicus and others, folio, Basle, 1569; Ludewig's "Reliquæ Manuscriptorum," 12 vols. 12mo. 1720-41; Mattæus' "Veteris Aevi Analecta," 8 vols., 12mo, Leyden, 1698-1708; Senckenberg's "Selecta Juris et Historiarum," 6 vols., 12mo.,

Frankfort, 1734-42, Guden's "Codex Diplomaticus," in five quartos, 1743-68, and various other general collections. Besides these are special collections, such as Leibnitz's "Scriptores Rerum Brunsvicensium," 3 vols., folio, Hanover 1707-12; Gropp's "Collectio Scriptorum Rerum Wirceburgensium," 2 vols., folio, Frankfurt, 1741-44; Ludewig's "Scriptores Rerum Bambergensium," 2 vols. folio, Frankfurt, 1718; Hoffmann's "Scriptores Rerum Lusaticarum," 4 vols., folio, Leipsic, 1719; Sommersberg's "Silesicarum Rerum Scriptores," 3 vols. folio, Leipsic, 1729-30, Schannats' "Historia Episcopatus Wormatiensis," 2 vols., folio, Frankfurt, 1734, Serrarius and Johann's "Scriptores Rerum Moguntiacarum," 3 vols., folio, Frankfurt, 1722-28; the "Trevirorum Gesta," 3 vols., 4to, Treves, 1836-9; Hansitz's "Germania Sacra," 2 vols., folio, Vienna, 1727-29; Schwandtner's "Scriptores Rerum Hungaricarum," 1 vol., folio, Vienna, 1746; the "Thesaurus Historiæ Helveticæ," folio, Zurich, 1735, and numerous others, besides editions of separate historians and chronicles, such as Widi-kind, Dithmar of Merseberg, Albericus Trium Fontium, Conrad of Ursperg, Triethemius, Chytræus, Aventinus, Dubravius' "Historia Bohemica Frankfort, 1687, Balbinus' "Epitome Rerum Bohemicarum," in two folios, Prague, 1673-77, &c., with many more for whom we have no room, nor for the modern writers on German history.

The northern states are represented by Lindenbrück's "Scriptores Rerum Germanicarum Septentrionalium," folio, Frankfurt, 1609; Saxo Grammaticus, folio, Frankfurt, 1576; the "Historia Gentium Septentrionalium," of Olaus Magnus, folio, Basle, 1567, with the quaintest of wood-cuts; the "Diplomatarium Arnæ-Magnænum," 2 vols., 4to, Copenhagen, 1786; and the great collection of Langebek and Suhm, in eight folios, Copenhagen, 1772-1834.

Turning to France, we must start with the splendid series commenced by Dom Bouquet in 1738, the "Recueil des Historiens des Gaules et de la France," of which the twenty-second volume, in largest folio, was published in 1865. As yet it only reaches to the commencement of the fourteenth century, but up to that period it supplies almost all that can be asked for. On a different plan, but equally satisfactory within their limits, are Vaissette's "Histoire Générale de Languedoc," in five folios, 1730-45, and Dom Calmet's "Histoire Ecclésiastique et Civile de Lorraine," 3 vols., folio, Nancy, 1728. The crowd of historians and memoir writers in the vernacular, from Geoffroi de Villehardouin and the Sire de Joinville, down, is so great that it is impossible here to classify or enumerate them. We observe one "Collection universelle des Mémoires Particuliers relatifs à l'Histoire de France," in sixty-four octavos, 1785-91, which came from the library of Ludwieg Tieck. Then there is Buchon's series, comprising Froissart, Monstrelet, Des Ursins, Commynes, Olivier de la Marche, Georges Chastelain, and the innumerable writers of the sixteenth century, and gaps in these have been filled by a selection from Guizot's series. Then there is Paulin Paris's edition of the "Grandes Chroniques de Saint Denis," in six vols., 8vo., Paris, 1836-8; Le Laboureur's edition of Gencien's "Histoire de Charles VI.," folio, Paris, 1663, and Godefroy's collections of the writers on the reigns of Charles VII. and VIII., 2 vols., folio, Paris, 1661-84. We cannot stop to enumerate all, but may particularize a few original editions, such as La Noue's "Discours Politiques et Militaires," Basle, 1578; Para-

din's "Histoire de Notre Temps," Lyons, 1558, Du Tillet's "Recueil des Rois de France," 4to., Paris, 1602, Mathieu's "Histoire des Derniers Troubles," 1604; Legrain's "Vie et Gestes de Henry le Grand," Rouen, 1633; Palma Cayet's "Chronologie Septennaire," Paris, 1611; the Memoires de Castelnau, 2 vols. folio, Paris, 1659; the "Histoire Universelle," of Agrippa d'Aubigné, 3 vols. folio, Amsterdam, 1626, and the edition "aux V verts" of Sully's "Economies Royales," as well as the complete edition of 1664, in three folios. More modern is Brantôme, in 8 vols. 8vo., Paris, 1787; De Thou's "Histoire Universelle," the Basle edition of 1742, in eleven quartos; the "Mémoires of Duplessis-Mornay," 12 vols. 8vo., 1824; the "Mémoires du Duc de la Force," 4 vols., 1843; Cardinal Richelieu's "Mémoires sur le Règne de Louis XIII.," 10 vols., 1823; the "Historiettes" of Tallemant des Réaux, 10 vols., 1843—but it would be useless to proceed with individual writers of the prolific seventeenth century, and we must likewise omit numerous local and general histories, and recent reprints of MSS. not contained in the older collections, only mentioning Cimber et Danjou's "Archives Curieuses," in 27 vols., Paris, 1834-40, and Leber's "Collection des Meilleurs Dissertations," in 20 vols., 1838. We may add that there is little lacking with respect to the history of the Albigenses and Waldenses, and that the Crusades are represented by Bongar's "Gesta Dei per Francos," in two folios, Hanover, 1611, and Michaud's "Histoire des Croisades," in ten vols., and his "Bibliothèque des Croisades," in 4 vols. One book, perhaps, is worthy of special mention, rather from its artistic than its historical interest—Desormeaux's "Histoire de la Maison de Bourbon," in five quartos, 1772-88, on which, as an official history of the Bourbon Family, no expense was spared until its progress was cut short by the Revolution, and the best artists and engravers of the time were employed on the portraits, fleurons and culs-de-lampe with which it abounds.

Fairly complete are the materials here for the history of the Netherlands, whose scholars of late years have so industriously ransacked the copious archives of Flanders and Holland. Most of these recent publications are to be found in Mr. Lea's library. There is the "Collection de Chroniques Belges Inédites," published by the government, and filling thirty-two very large quartos, Brussels, 1836-69; there are all the publications of the illustrious Gachard, in forty volumes, 4to. and 8vo.; there are the "Papiers d'Etat" of the Cardinal Granvelle, in nine quartos, Paris, 1841-52; there is Groen van Prinsterer's "Correspondence de la Maison d'Orange," in seventeen 8vos, 1841-61; Marnix de Sainte-Aldegonde's works, in six quartos, Brussels, 1857-9; the "Collection de Mémoires relatifs à l'Histoire de Belgique," in twenty-seven octavos, and numerous other collections. Older works, moreover, are here in abundance—Dumbar's "Analecta Belgica," 3 vols., Daventer, 1719-22; Hoyne's "Analecta Belgica," 6 vols., 4 to., the Hague, 1743; Burmann's "Analecta Belgica," 2 vols., Leyden, 1772; Haraei "Annales Ducum Brabantiae," 2 vols., folio, Antwerp, 1623; Meteren's "Historia Belgica," in folio, without date; Peter Bor's "Oorsprongk," in four huge folios, Amsterdam, 1679-81, and many contemporary editions, such as the "Theatrum Crudelitarum Hereticorum," 4to., Antwerp, 1587, which may be matched by Abraham Mellinum's "Christer Martelaer's Boeck," folio, Dordrecht, 1619. Then we may name Jacob Meyer's "An-

nales Rerum Flandricarum," folio, Antwerp, 1561; Michael ab Isselt's "Historia sui Temporis," Cologne, 1602; the "Epistolae Belgicae," Leyden, 1617; Gazet's "Histoire Ecclesiastique du Pays-Bas," 4 to., Arras, 1614; Vander Haer "De Inititiis Tumultuum Belgicorum," Douay, 1587. As specimens of printing we may mention Feyera-bend's "Annales Rerum Belgicarum," in two folio volumes, 1580, and Merula's "Fidelis et Succincta Rerum Commemoratio," printed in 1604 by Ludwig Elzevir, long before his grandson, Bonaventura, made the family name illustrious in typographical annals.

English history is by no means as fully represented in proportion to its importance and the copiousness of its materials. Of late years the governmental publications in the "Master of the Rolls Series" and the Calendars of State Papers have been so copious and so all-sufficing, that they have superseded almost all other sources; and as a complete set of these is furnished to the Philadelphia Library, their inconvenient bulk becomes superfluous to private collections in this city. Still, the leading sources are to be found on Mr. Lea's shelves—the Anglo-Saxon Chronicle, Asser's Life of Alfred, Henry of Huntington, Matthew of Winchester, Ordericus Vitalis, Florence of Worcester, Matthew Paris, Giraldus Cambrensis, etc., etc. Rymer's Foedera is here, in the Hague edition of 1745, in ten large folios, and the "Parliamentary History," in forty octavos, London, 1742-61, with Rushworth's "Historical Collections," in eight folios, London, 1659-1721. Strype's laborious compilations are likewise here—his "Annals of the Reformation," in four folios, London, 1709-31; his "Ecclesiastical Memorials," in three folios, London, 1721; his "Life of Grindal," in one folio, London, 1710, and his "Memorials of Cranmer," in a modern edition, 2 vols., 1853; Burnet's Reformation, also, 3 vols., folio, London, 1681-1715, and his "History of his own Time," in two folios, 1724-34. It is hardly worth while to particularize further, except to note a copy of the first edition of Holinshead's Chronicles, folio, 1577, with its quaint wood-cuts; and a fair selection of works on Scotland and Ireland.

Perhaps the most interesting portion of the library, is that devoted to Jurisprudence. According to Mr. Lea, "the history of jurisprudence is the history of civilization," and no period or race can be studied without an acquaintance with its laws. He has therefore sought to collect the codes of all the peoples who have exercised an influence on history, and there is probably no library in the country that can show so large and varied a selection of such material. In the East, law and religion are inseparable, so that we need add nothing to our previous enumeration of the sacred books of the Orientals, and we can confine ourselves to Europe, commencing with the source of the Roman Law in the somewhat apocryphal Twelve Tables of which the fragments with a copious commentary are to be found in Funccius's "Leges XII. Tabularum," 4to, Rinteln, 1744. The next step is to Hugo's "Jus Civile Antequinianum," 2 vols., 8vo., Berlin, 1845, and Godefroy's edition of the Theodosian Code in six folios, Lyons, 1665, to which may be added some fragments of the same, published by Clossius, Tubingen, 1824. Next comes the jurisprudence of Justinian and his successors, comprised in the "Corpus Juris Civilis," embracing the "Feudorum," attributed to Frederic Barbarossa, and of this the edition is the Elzevir of 1663—a marvel of the printing art, in which the enormous

folio page, covered with the minutest type, is as clear as the little 18mos. which have made the name of Elzevir dear to book collectors. The Byzantine development of the Roman Law is to be found in the Emperor Leo the Philosopher's Basilicon, which is here in Fabrot's edition, 7 vols., folio, Paris, 1647. In the West, the Roman law disappears under the Barbarian legislation, till it reappears in the 12th century, its influence being traced in Savigny's great work, the History of the Roman Law in the Middle Ages, of which we have here Rollati's Italian translation, 3 vols., 8vo., Turin, 1859. Of the Barbarians the earliest were the Goths, who modified their institutions greatly under Roman influence. For the Ostrogoths, there is the Edict of Theodoric, and for the Wisigoths an elaborate code, both contained in the collections of the "Leges Barbarorum," to be presently alluded to. The Wisigothic code continued in force in Spain, where it was translated, about the tenth or eleventh century into the nascent Spanish, and was known as the Fuero Juzgo, which is here in two editions—one of the Royal Academy, folio, 1815, and one with Villadiego's copious notes, folio, Madrid, 1600. About 1260, Alphonso the Wise, issued a complete code, known as "Las Siete Partidas," of which also there are two editions here—one edited by the Royal Academy, in two quartos, 1846, and the other with notes by Montalvo, in three small folios, Seville, 1491—a charming specimen of early printing and interesting as a practical working law-book of the generation that witnessed the fall of Granada and the discovery of America. Modern Spanish law is contained in the "Recopilacion," of which the edition here is that of 1775, in 3 folios, continued by Sanchez, "Extracto Puntual de todas las Pragmaticas, etc., de Carlos III.," 3 vols., 8vo., Madrid, 1792-3. Of the older laws, local or general, we find the "Fuero de Madrid" of 1202, published by the Royal Academy in 1852, and Del Rio and Rodriguez' edition of the "Fuero Viejo de Castilla" and the "Ordenamiento de Alcalá," 4to., Madrid, 1847. For Catalonia, we have the "Capitols dels Drets," 4to., Barcelona, 1685; Despujol's "Index Singularium Materialium Cathalonie," folio, Barcelona, 1610; and for other provinces, the "Coleccion de Cédulas, Cartas Patentes, etc., 5 vols., 8vo., Madrid, 1829-30.

Returning to the Barbarians, their various codes are to be found in several collections, of which the oldest is the stout folio of Lindenbruck, the "Codex Legum Antiquarum," Frankfurt, 1613; then there is that of Georgisch, the "Corpus Juris Germanici Antiqui," 4to., Halle, 1738; and the most desirable is Canciani's splendid "Barbarorum Leges Antiquae," in 5 folios, Venice, 1781-92. Special editions worth consulting are Eckardt's "Leges Francorum," folio, Frankfurt, 1720; Pardessus' exhaustive collection of texts of the Salic Law, 4to., Paris, 1843; and Gertner's "Saxonum Leges Tres," 4to., Leipsic, 1730; while a very convenient manual of reference to the Barbarian codes is the "Histoire de la Legislation des Anciens Germains," 2 vols., 8vo., Berlin 1845, by Davoud-Oghlou, a Catholic Armenian, who, in 1868, became Minister of Public Works in Constantinople, earning the distinction of being the first Christian member of a Turkish Cabinet.

For the laws of Italy, we have the Lombard code and the Sicilian Constitutions contained in the above collections, and a good many bodies of local law, such as the "Consuetudini di Amalfi" of 1274; the "Liber Juris Civilis Urbis Veronae,"

of 1228, published by Campagnola in folio, Verona, 1728; the "Constitutiones Legationis Æmilie," published by Castellini, folio, Friuli, 1702; the "Ægidianæ Constitutiones," folio, Venice 1588; the "Statuta Criminalia communis Bononiæ," folio, Bologna, 1525; the "Statuta Criminalia Mediolani e tenebris in lucem edita, 4to., Bergamo, 1594; the "Antiqua Ducum Mediolani Decreta," folio, Milan, 1654; the "Leges et Statuta Ducatus Mediolanensis" of Carpanus, folio, Milan, 1614; and we may class here "Li Statuti di Valtelina riformati nella Città di Coira nell'anno di Signore, 1548," folio, Poschiavo, 1549; for Sardinia, the "Carta de Logu," or "Le Costituzioni di Eleonora Giudicessa d'Arhorea," published by Mannelli, folio, Rome, 1805; and for Corsica, the "Statuti Civili e Criminali di Corsica," edited by Gregorj, 2 vols., 8vo., Lyons, 1843. Beside these, there are numerous works by the doctors of the law—Marsigli's "Singularia Septingenta," 4to., Venice, 1555; the "Consilia" of Bartolommeo Cepola, Lyons, 1530; Angelo Aretino "De Maleficiis," 4to., Lyons, 1530; Scialoja's "Praxis Torquendi Reos," folio, Naples, 1653; Guazzino's "Tractatus ad Defensam Reorum," folio, Geneva, 1664; Passerini's "Regulare Tribunal," folio, Cologne, 1695; and Tommaso Grammatica's "Decisiones Sacri Regii Consilii Neapolitani," 4to., Venice, 1572.

French law commences with the Frankish codes in the collections noted above, next to which comes Baluze's important "Capitularia Regum Francorum," which is here in the Venice edition, 2 vols., folio, 1772-3. Then come the innumerable local customs which sprang up in every corner of the kingdom, and which, in their more modern form, are collected to the number of 549 in the great "Nouveau Coutumier Général" of Bourdot de Richebourg, in four large folios, Paris, 1724, to which may be added Le Grand's "Coutumes et Loix des Villes et Chatellenies de Flandre," in three folios, Paris, 1719; and Britz's "Code del' Ancien Droit Belgique," 2 vols., 4to., Brussels, 1847. Many of the older ones have been published by scholars, such as Mazure and Hatoulet's "Fors de Béarn," 4to., Paris, 1847; to which should be added Lagrèze's "Droit de Bigorre," 8vo Paris, 1867; Marnier's "Usages d'Anjou du XIIIe Siècle," 8vo., Paris, 1853; the same editor's "Coutumier de Picardie," Paris 1840, and his "Etablissements de Normandie," Paris, 1839; Beaumanoir's "Coutumes de Vermandois," Paris, 1858; Brun-Lavainne's, "Franchises, Loix et Coutumes de la Ville de Lille," 4to., Lille, 1842; and the great collection "Archives Administratives et Legislatives de la Ville de Rheims," in ten quartos, Paris, 1839-53. Very valuable as shedding light on these are the "Coutumes du Beauvoisis," by Beaumanoir, edited by Beugnot, 2 vols., 8vo., Paris, 1842; the "Conseil" of Pierre de Fontaines, edited by Marnier, 8vo., Paris, 1846; and the "Livres de Justice et de Plet," edited by Rapetti, 4to., Paris, 1850. The practical administration of the law is shown in Tanon's publication of the "Registre Criminel de la Justice de St. Martin des Champs," 12mo., Paris, 1877; and the "Registre Criminel du Chatelet de Paris," 2 vols., 8vo., Paris, 1861; and we have the commentaries of practical jurists, such as Chassanée's "Consuetudines Ducatus Burgundie," folio, Frankfurt, 1590; and D'Argentré's "Commentarii in Britonum Leges," folio, Antwerp, 1664. Another principal source of French law was the Royal edicts and ordinances, and these may be found in Neron's

"Recueil d'Edits et d'Ordonnances," 2 vols., folio, Paris, 1720; Fontanon's "Les Edicts et Ordonnances des Rois de France," 3 vols., folio, Paris, 1611; Laurier's "Table Chronologique des Ordonnances," 4to., Paris, 1706; and Isambert's "Anciennes Loix Françaises," in thirty octavos, to which may be added Du Bourg's "Ordonnances d'Alsace," in two folios, Colmar, 1776. Springing from these royal edicts was the jurisdiction of the Parlements, shown in Boutaric's "Actes du Parlement de Paris, 1254-1299," 4to., Paris, 1863; Beugnot's edition of "Les Olim," 4 vols., 4to., Paris, 1839-48; and the "Notables Arrests du Parlement de Paris," 4to., Paris, 1610. Special treatises on departments of French law are numerous, but we have not space for their enumeration.

The codes framed by the Crusaders for their conquests are a curious feature in mediæval law. The Assises de Jerusalem are to be found in Canciani, and the first half of another version, unfortunately never completed, was published by Kausler, in 4to., Stuttgart, 1839. The Assises d'Antioche, the existence of which was long suspected, has only recently been found in an Armenian version, published with a French translation, 4to., Venice, 1876. The "Consuetudines Imperii Romanie," used in the Principalties of Achaia, is also in Canciani. Maritime law, which may be said to owe its codification to the Crusades, will be found in the "Tavola di Amalfi," the "Libro del Consolato dei Marinari" 4to., Venice, 1564, and Pardessus' "Us et Coutumes de la Mer," 2 vols., 4to., Paris, 1857.

German law, like the French, in its origin is to be found in the collections of the "Leges Barbarorum." During the middle ages there prevailed two codes—the Sachsenspiegel in the North and the Schwabenspiegel in the South. The former is here, together with the Sachsische Weichbild, or burgher law, in a quarto, Halle, 1720. Of the latter, there are two recensions, one contained in Schilter's Thesaurus, noted above, and the other in the valuable collection of Senckenberg—the "Corpus Juris Germanici Publici ac Privati," in two folios, Frankfurt, 1760—containing also the Richstich Landrecht, the Kayser Recht, and other bodies of German law. There is likewise a curious French version of the Schwabenspiegel, apparently made for the use of the western provinces, and printed by Matile, in quarto, Neufchatel, 1843. For the feudal law, there is Senckenberg's "Corpus Juris Feudalis Germanici," 8vo., Halle, 1772; and Schilter's "Codex Juris Alamannici Feudalis," 4to., Strasbourg, 1697; while the Imperial jurisprudence is represented by Goldast's "Collectio Constitutionum Imperialium," in three folios, Frankfurt, 1673. This comes down to the edicts of Charles V., after which the local customs gave way to the Roman law, and German jurisprudence is represented by the works of jurists such as Damhouder, Zanger, Brunnemann, Von Rosberg, etc., together with a curious collection of inaugural theses, which have much interest as showing the gradual change and development of legal theory and practice. To the above we may add Gehauer's "Vestigia Juris Germanici Antiquissima," Gottingen, 1766; Struvius' "Jurisprudentia Heroica," seven vols., 4to., 1743-53; Estor's "Origines Juris Publici Hassaici," Frankfurt, 1752; Mevius's "Jus Lubicense," folio, Frankfurt, 1664; Kettler's "Decisiones Ostfrisicæ," 4to., Bremen, 1675; and the "Code Frédéric," 8vo., Berlin, 1751.

For the surrounding provinces and countries we have the "Jura Primæva Moraviæ," Brinn, 1781;

Riegger's "Corpus Juris Ecclesiastici Bobemici," Vienna, 1770; Bathyani's "Leges Ecclesiasticæ Regni Hungariæ et Provinciarum Adjacentium," in three folios, Weissenburg, 1785-1827; Bassani de Sacchi's "Jura Regni Croatia, Dalmatiæ et Slavoniæ," 2 vols. 4to., Agram, 1862; Herburtus de Fulstin's "Statuta Regni Poloniæ," folio, Zamosc, 1597; and Thomasetti's "Jus Culmense," folio, Braunsberg, 1711. For Russia, the earlier codes may be found in Esnaux's "Histoire de Russie," five vols. 8vo., Paris 1828-30; and the legislation of Catharine II in the "Instructions," St. Petersburg, 1769.

For the Northern races there is ample material, commencing with Iceland in the "Islands Landnamabok," 4to., Copenhagen, 1774, the "Grágás," in Schlegel's edition, two vols. 4to., Copenhagen, 1829, the "Jus Ecclesiasticum Thorlakoketillanum," published by Thorkelin, Copenhagen, 1776, and Hako's "Iarnsida," 4to., Copenhagen, 1847. This latter is reproduced, for Denmark and Norway, in the "Leges Gulathingenses," 4to., Copenhagen, 1817. Then we have the "Lex Sielandica Erici Regis," published by Kolderup-Rosenvinge, 4to., Copenhagen, 1821; Ancher's edition of the "Lex Cimbrica," 4to., Copenhagen, 1783; the "Jus Danicum Christiani V.," 4to., Copenhagen, 1698, and a very interesting, though rude, specimen of early Northern typography, the "Breves Expositiones" of Bishop Knut, 4to., Copenhagen, 1508. For Sweden, there is Thorsen's edition of the "Skanske Lov" or "Lex Scaniæ Provincialis," Copenhagen, 1853; Raguald Ingemund's "Leges Suecorum Gothorumque," 4to., Stockholm, 1614; the "Leges Provinciales" of Charles IX., published by Loccenius, Lunden, 1675; and the "Codex Legum Suecicarum," adopted in 1734, 4to., Stockholm, 1743.

English law begins with Thorpe's "Ancient Laws and Institutes of England," two vols., 8vo., London, 1840, which gives the Anglo-Saxon laws and the compilations which pass under the names of William the Conqueror and Henry I. Then comes Glanville's "Tractatus de Legibus Angliæ," in the edition of 1673. The Fleta, Britton, Horne's "Myrror of Justice," and Littleton, are to be found in Houard's "Traité sur les Coutumes Anglo-Normandes" and his "Anciennes Loix des François Conservées dans les coutumes Anglaises recueillies par Littleton," in all six quartos, Rouen, 1776-9. Bracton's remarkable work, "De Legibus et Consuetudinibus Angliæ," folio, London, 1569, is a disgrace to English scholars, in that no edition has since appeared, and it is to be hoped that Dr. Twiss will carry out the intention attributed to him of editing it thoroughly, and rendering generally accessible a book which throws so much light upon English institutions in their formative period. We may introduce here Professor Stubbs' valuable "Select Charters and other illustrations of English Constitutional History," London, 1870, the "Liber Niger Scaccarii," 2 vols., London, 1774 and Fortescue's "De Laudibus Legum Angliæ," London, 1775. We must not omit Sir Matthew Hale's "Pleas of the Crown," 2 vols., folio, London, 1776, nor the "Statutes at Large," in eighteen quartos, 1779-1800, which bring the details of English law down to the nineteenth century. For Wales, there is the complete collection of Aneurin Owen, "The Ancient Laws and Institutes of Wales," 2 vols., 8vo., London, 1841; for Scotland, the collection of Skene, folio, Edinburgh, 1609; for Ireland, Hancock's edition of the "Senchus Mor," 2 vols. 8vo., Dublin, and O'Donovan's edition of "The Book of Rights," Dublin, 1847. From this necessarily imperfect sketch, it will be seen that the library contains the materials for a tolerably complete survey of the history of European institutions prior to the French Revolution.